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Sacramentals

Marcus Donovan

SACRAMENTALS

BY

MARCUS DONOVAN

WITH A FOREWORD BY

ARNOLD PINCHARD

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In piam memoriam
IOHANNIS A. LE COUTEUR
ecclesiae Sancti Colombae
Haggerston
parochus; qui mihi et
multis fidem Catholicam
explicavit hunc libellum
dedico

FOREWORD

I HAVE never written a preface before. I suppose it never occurred to anybody to ask me to do so. Yet, as one who always reads them, I feel a greater respect to-day for persons who achieve successful prefaces than ever I did before.

I realize now that the making of a preface is as onerous a task as it is honourable. So before I write anything else let me say how much I appreciate the honour of being invited to write a Foreword to this book.

Such a book ought to be of very great practical value to many at this moment of the Catholic Revival. Nothing irritates people or sets them against things so much as to have to admit that they do not understand. Only the other day someone asked me, with obvious irritation, what was the meaning of the " Imposition of Ashes." The irritation arose not from any real objection to the ceremony itself, but from the natural annoyance which human nature inevitably feels when it is exasperated and confused by its own ignorance.

There must be hundreds of people—thousands perhaps—who need the careful and painstaking instruction which is given in this book. "Sacraments" they know, more or less—"Sacramentals," less than more.

It is not only a matter of instruction which Fr. Donovan's book has in view, but an increased use which would inevitably follow on a better knowledge of these subsidiary means of grace.

I suppose "Sacramentals" may be defined as pious practices which are akin to the Sacraments, because they have an outward and visible sign or token of their own through which there accrues some special blessing or spiritual advantage to those who use them. For example, the Sign of the Cross is the outward and visible sign of personal devotion. In olden days in England when a man used the Sign of the Cross he was said to "bless himself," and there, at once, is seen the secret of the value of the sign.

The use of "Sacramentals" may be, then, individual or corporate. As, for example, the recital of the Rosary by a company of persons, or a Grace said before a meal by an individual Christian.

It is well to bear in mind that "Sacramentals" cannot be regarded and must not be used merely as a sort of charm. Behind the use of them there must be genuine devotion and a simple desire

to receive whatever blessing God may be pleased to link with the use of the same.

In all sorts of ways the spiritual can be mediated to man through the material, but more particularly in the ways which have been tested and approved by the usage of the Church with a view to certain salutary effects. Such practices derive their particular efficacy from the fact that behind the act of the individual there lies the consensus of the whole Church.

All this is in perfect accord with the nature and constitution of man, who is himself a kind of "Sacramental." The spirit of him (which is ultimately himself) both receives and imparts the truth of things through the outward and visible body of him. Once one realizes this it is easy to understand how naturally and simply both Sacraments and Sacramentals commend themselves to the best instincts of man in religion.

ARNOLD PINCHARD.

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SACRAMENTALS

* * *

CHAPTER I

Introductory

THE sacramental principle may be defined with sufficient clearness if we say that it is the belief that the spiritual is mediated and made available to man through the material.

To Catholic Christians this is a commonplace and requires no further elaboration. But there is a strong Puritan strain in English people which sometimes prevents them from doing full justice to this principle, even though they are intellectually convinced of it. It is therefore advisable to remind ourselves at the outset that the use of outward means to convey spiritual grace is not simply an accommodation to our earthly natures (as an object-lesson is effective with small children), but is an essential part of the Christian Religion. No one has put this more forcibly than that stout protestant Froude, whose intellectual honesty overcame his prejudices, so that he could write (Essay as "The Philosophy of Christianity"): "The carnal doctrine of the Sacraments, which

they are compelled to acknowledge to have been taught as fully in the early Church as it was taught by the Roman Catholics, has long been the stumbling-block to Protestants. It was the very essence of Christianity itself; unless the body could be purified, the soul could not be saved: or rather, as from the beginning the soul and flesh were one man and inseparable, without his flesh man was lost or would cease to be. But the natural organization of the flesh was infected, and unless organization could begin again from a new original, no pure material substance could exist at all. He therefore, by whom God had first made the world, entered into the womb of the Virgin in the form, so to speak, of a new organic cell, and around it, through the virtue of his creative energy, a material body grew again of the substance of his Mother, pure of taint, and clean as the first body of the first man, when it passed out under his hand in the beginning of all things." That could scarcely be improved on as a statement of the Sacramental Principle, for it shows us that man, having a body as well as a soul, requires the outward sign as well as the thing signified; it shows, moreover, that this is central to Christianity and not an illegitimate development of it, and by linking it with the Incarnation, it points to the true meaning of that phrase "the Sacraments are the extension of the Incarnation."

Once this principle is accepted, it is easy to

proceed to the fullest application of which it is capable, and to see in the sanctification of matter the Sacramental principle at work, beyond the confines of those ordinances which have come to monopolize the name " Sacraments."

We have slowly recovered the belief, so long obscured, in the seven Sacraments, but we have scarcely realized the existence of a considerable part of our Christian equipment, which is intended to aid us in our warfare against spiritual foes. This equipment consists of the various rites and ordinances which are comprised under the name of " Sacramentals."[1] To some they will seem like Saul's armour, but many Christians will be ready to accept and use every help the Church affords, so we proceed to consider these aids and how to use them.

To define Sacramentals is not altogether easy. They are spoken of as certain pious practices and

[1] In a charter granted by James I to the Middle and Inner Temple, are included "all that church, buildings, and edifices of the church used for or dedicated to Divine worship, prayers, and celebrating the Sacraments and *Sacramentals*, commonly called the Temple Church."—Quoted by C. E. A. Bedwell in " Church Quarterly Review," October, 1911.

Italics ours.

The Charter of the Sheffield " Church Burgesses " bestowed by Queen Mary in 1554, directs that they shall provide " three chaplains or priests to celebrate and administer Divine Service and duties and the Sacraments and Sacramentals and other things necessary to Divine Service in the parish church of Sheffield aforesaid."—" Sheffield Diocesan Kalendar," 1922.

things which bear an outward resemblance to the Sacraments, instituted by the Church to produce certain salutary effects.

They differ from the Sacraments, in that the latter were instituted by Our Lord, while Sacramentals were instituted, and may be added to, by the Church. They stand midway between the Sacraments on one hand and ordinary good works on the other, and they derive their peculiar efficacy from the fact that they partake of the character of actions performed by the universal Church and not simply by the individual worshipper.

The number of the Sacramentals is not defined: there are a great many and they are classified under the following six heads, descriptive of the kind of action employed: *Praying*, *Anointing*, *Eating*, *Confessing*, *Giving*, and *Blessing* (Orans, tinctus, edens, confessus, dans, benedicens). Examples of these will be given as we proceed. Meanwhile, we must inquire what is the effect produced by their use, and how the benefit is brought about.

(1) It is held that venial sins are removed from the soul. But this must be stated with caution. It does not mean that venial sins are blotted out by the use of the Sacramentals, but that the use of Sacramentals excites love of God or sorrow for sin, and thus indirectly assists in removing venial sin.

(2) It is held that the pious use of Sacramentals remits the temporal punishment due to sin. This again requires to be qualified by the reminder that Sacramentals only act indirectly, and will only contribute to the removal of temporal punishment in so far as they help us to turn our hearts away from sin. For example, the use of the Rosary is one of the Sacramentals. It may help us to say our prayers better and to avoid sins of inattention or carelessness, thus indirectly affecting our life here and our penalty hereafter.

(3) The putting to flight of evil spirits is a well-recognized effect of the use of Sacramentals, especially of Exorcism.

(4) The use of Sacramentals may also be said to bring to the user temporal blessings if it be God's will.

How is all this achieved? Certainly not "ex opere operato." It would be almost better not to employ the Sacramentals at all than to treat them as charms. It is in the fact of the solidarity of the Church that we find the key to their efficacy. We are coming more and more to realize the unity of the body of believers, and it is this which gives to the Sacramentals a value which they would not possess if they were simply the pious devotions of individuals.

Pre-eminent among Sacramentals are those public offices and devotions of the Church at which the faithful are accustomed to assist. The

offering of the Holy Sacrifice is, of course, far more than a " Sacramental ": it is the greatest of all the Sacraments. But regarded from the point of view of the worshipper who is present, it has the value of a " Sacramental." Similarly Mattins and Evensong are " Sacramentals " in this sense. These public services, however, involve liturgical considerations which lie outside the scope of this work and demand fuller treatment than can be given to them here, so that they will not be considered in detail in these pages.

CHAPTER II

The Sign of the Cross

IT will be convenient to consider this first, as the sacred sign is employed in the majority of the other Sacramentals. It is itself one of the Sacramentals, and is even called, in some of the Eastern Churches, " the Sacrament of the life-giving Cross."

This is a trace of the loose usage of the word " Sacrament " in earlier ages, when many things were called Sacraments which we should describe

as Sacramentals. In the interests of accuracy the Church has limited the number of the Sacraments proper to seven. Before this restriction, we find Peter Damian[1] speaking of "twelve Sacraments" and Hugh of St. Victor[2] distinguishing between the two "Sacraments of the Gospel" and those which are termed "lessers," such as ordination, and again a third grade of "useful ceremonies," such as the use of Holy Water and blessed ashes.

The Cross is the most striking outward sign of the entire reversal of values brought about by the Christian Religion. Wherever we see it (and it is becoming increasingly common) in public places, it should remind us that Christianity *has* altered the world's standards, however far we may fall short of those which our religion puts in their place. The fact that the symbol of criminal executions under the ancient civilizations has become the standard to which, at least in theory, we do homage is a fact full of significance in times when we are invited to the transvaluation of our (nominally Christian) values.

The punishment of criminals by hanging them on a tree is found as far back as the early days of Israel: we find the men of Gibeon thus executing the seven sons of Saul (2 Sam. 21: 19). It was adopted by other nations, and not only Josephus (Bella, II, xii. 6), but Cicero (Pro

[1] (1007–1072.) [2] (1078–1141.)

Cluentio, 66), Plato (Rep. II, 5), and other writers allude to it. When Christianity became dominant in the Empire, this form of execution was abolished.

The Cross is found in many religions as a venerated symbol. In Prescott's History of "The Conquest of Mexico" (appendix, p. 465) it is stated that the invaders found many crosses already in that country, and we are assured that they can still be seen among the ruins of the pre-Christian period. Students of comparative religion tell us that in America the Cross was the emblem of renewal of life and of freedom from suffering. In China it symbolized immortality (a meaning also attached to it by the Scandinavian peoples), and in Egypt and Assyria it was the sign of eternity. It would seem that the Cross was the aboriginal possession of all races of antiquity, and though it signified many different conceptions, yet all religions were agreed in holding it in honour, as shown by the materials and ornamentation lavished upon it.

Turning to the Sign of the Cross, as a ceremony, mystics have seen in Moses,[1] with his arms outstretched in prayer, a prophetic Sign of the Cross, unconsciously prefiguring by his posture the sign of our Redemption.

[1] See Epistle of Barnabas (chap. xii.), "Yea, the Holy Spirit put it into the heart of Moses to represent both the Sign of the Cross and him that was to suffer."

We do not find that our Religion commonly introduced practices on ideas wholly strange and foreign to those which it superseded, and the custom of making a sign upon the person, and especially upon the brow, would seem to be familiar to the Jews. We meet repeatedly with the notion of a "seal" or "mark" on the forehead, and there is a graphic description in Ezekiel 9: 4 of the man in linen bearing an inkhorn, and going through the city to mark on the forehead those who bewailed the abominations which degraded the city.

In the Apocalypse (7: 3; 9: 4) the redeemed are distinguished by the mark on their foreheads. The earliest definite information we get about the Christian use of the Sign of the Cross is from Tertullian,[1] a particularly hard and unsentimental lawyer, and one who was not at all given to fancy or imagination. He records that in his day the holy sign was made "in our travels, coming in

[1] But Justin Martyr, c. 165, says: "Consider all the things in the world, whether without this form, there is any administration, or any community, possible to be maintained." By "this form" he means the shape of the Cross, and points out that it is seen in the rigging of a ship, the spade of a labourer, the very figure of a man, and in the standards of an army (Apology i. 55). Cf. also Cyril of Jerusalem: "Let us not therefore be ashamed of the Cross of Christ, but even though another hide it, do thou openly seal it on thy brow, that the devils, beholding that royal sign, may flee away trembling" (Catech. iv.).

and going out, lying down . . . we sign the forehead with a Cross" (De Corona, xiii. 3). Dressing, bathing, lighting the lamps are also occasions for making the sign, a statement confirmed by Gaudentius.[1] St. Cyril of Jerusalem, in his "Catechetical Lectures," tells his readers to make it on the forehead and breast.

St. Cyprian calls it a legacy from our Blessed Lord. Numerous explanations of its meaning are forthcoming. Thus Epiphanius tells us that two fingers were used in making the Sign, to remind us of the Two Natures in Christ. This cannot have been the original practice, for the controversy about the Two Natures (Eutychian and Monophysite controversies) did not arise till two centuries after the Sign had come into general use.

The three fingers generally used in making the Sign have been held to symbolize the belief in the Trinity. A bishop, in giving the blessing, still uses only two fingers.

Another explanation of the significance of the sign is that the threefold sign on forehead, breast and shoulders is intended to recall to the mind three moments of supreme importance, viz. (1) the Incarnation ; (2) the Death on the Cross; (3) the Resurrection. It is not necessary to adopt any of the various explanations, but it is important to remember that the use of the Sign

[1] End of fourth century.

should always be accompanied, verbally or mentally, by the words " In the Name (not " names ") of the Father and of the Son and of the Holy Ghost," thus acknowledging the Unity in Trinity and preventing the Sign from becoming a mere gesture. " Make it with your faith, as well as with your fingers," says St. Chrysostom, who devotes much eloquence to the subject.

The Sign of the Cross is made in the following way by most Christians.[1] The right hand is used and first touches the forehead, then the breast, then the left shoulder and then the right shoulder. Ostentation should be avoided: there are some who make a " life-sized " Sign and so bring it into ridicule. Others make a hasty dab, which suggests pressing a button. It may seem trivial to insist on these small points, but there is an authorized way of doing most things and it is worth while to get details right at the outset. The Army has altered our outlook about many things, and among others, about details. We no longer think they can be dismissed as unimportant or settled by chance. If a thing is worth doing at all, it is

[1] " However repulsive the ostentation of religion may be, the suppression of faith is more perilous. Who can believe the heart is full when the lips are silent? And in this our practice condemns us. We inherit and we use the powers of the Faith, and yet we do not make it visible that we differ from those who accept no such inheritance."—Westcott, " Historic Faith."

worth attending to in all its details, and least of all can we afford to be slovenly or careless in matters of religion.

The Sign of the Cross is made not only upon the person, but also upon particular objects when blessing them. One of the most usual occasions when this is done is at Baptism, where the infant is directed to be signed with the Cross, a practice which the Church of England preserved in spite of furious controversy. The fact that the Church in this land held so firmly to this symbolism is sufficient evidence that the Church of England holds the Sacramental principle as against Puritan rejection.[1] The Cross in Baptism and the ring in marriage were retained,[2] but Protestantism has

[1] "The honour and dignity of the name of the Cross begat a reverend estimation even in the Apostles' times (for aught that is known to the contrary) of the Sign of the Cross, which the Christians shortly after used in all their actions; thereby making an outward show and profession, even to the astonishment of the Jews, that they were not ashamed to acknowledge him for their Lord and Saviour, who died for them on the Cross. . . . This continual and general use of the Sign of the Cross is evident by many testimonies of the Ancient Fathers" (Canons of 1603, No. 30).

[2] In 1662 the question came up at the Savoy Conference. "Just before the close of the Conference, three Puritan ministers produced a paper, in which they asserted that the Church was acting not merely inexpediently, but sinfully, in requiring the Sign of the Cross in Baptism. . . . The Conference produced an honest statement by honest persons on both sides, of their respective positions, and directly the

never been able to assimilate the principle for which they stand. As Principal Selbie points out, the Lollards were the spiritual ancestors of the Nonconformists in their objection to "the blessing of inanimate things, exorcism," etc., but rather inconsistently, when discussing the rejection of all outward ordinances by the Quakers, he declares that "men need some mediation of the things of the Spirit, and they find in the outward and visible signs just what they need" ("Nonconformity," pp. 13, 104). In any case, it is clear that the Church of England, by retaining the two Sacramentals alluded to, has endorsed the principle that they are part of our Christian heritage.

In the service of Holy Baptism the sacred sign is made over the water when the latter is blessed, and the accompanying words "Sanctify this water to the mystical washing away of sin" give countenance to the belief that inanimate objects have need of hallowing before they can be used in the service of God.

The Sign of the Cross is used at Mass in many ways. In the Latin Rite it is employed no less than forty-five times, and in our Liturgy it should be used at the traditional places, e.g. at the blessing of the Gospel Book, the Lavabo, and

statements were formulated, it became evident that they were irreconcilable."—Wakeman: "History of the Church of England," p. 384.

upon the sacred elements. A difficulty arises in connexion with this. We can readily understand the use of the Sign of the Cross in connexion with the *unconsecrated* gifts lying upon the altar. But what is the meaning of making the Sign over them *after the Consecration?* No satisfactory explanation can be given. Latin liturgiologists have to resort to far-fetched explanations, and it is supposed by some that the Sign is retrospective. But other writers explain these signs which occur after the Consecration by saying that they were originally intended to be made over the eulogia, or blessed bread placed upon the altar, but not consecrated. "All these good things" in the prayer where this blessing occurs, points to this as the most probable explanation.

Besides the use of the Sign of the Cross at Baptism and at Mass, it is also used over sick persons at the administration of Unction (see later section). Blessings and Exorcisms also involve its use over objects or persons, and will be considered later.

Blessings given by a bishop as he passes among the people, and the blessing given at the altar by the priest[1] may be regarded as instances where

[1] The deacon seems to have been invested with the right to impart blessings with the Sign of the Cross, if we may accept as normal the Canons of Hippolytus (third century), in which prayer is made that the deacon may be granted the Holy Spirit in the same manner as was Stephen, and "power

the Sign of the Cross is made in the air without being definitely applied to any particular persons or objects. This may be in reference to the power of Satan as "prince of the power of the air." But more probably the Sign is to be regarded as addressed to the kneeling people.

Turning to the use of the Sign in the devotions of the people, we find it commonly used at the beginning both of public prayers in church and of private prayers at home just as the celebrant begins his Mass with the Sign, so the worshippers should begin by invoking the aid of the Adorable Trinity. Even more valuable is the use of the Sign at the beginning of private prayer.

The Sign is traditionally made at the end of the Nicene Creed, and Anglicans have extended this practice to the Apostles' Creed as well. It is explained as indicating formal assent to what has just been recited. Other points where the Sign is made are at the end of the Gloria in Excelsis, the Benedictus, and at the Blessing. It is also usual to sign oneself when the priest turns round to exhibit the Host to the people.

One other place is worthy of note. It is traditional to make the sacred Sign at the offering or requesting of prayer for the dead. Some say

effectually to use the Sign of the Cross with which he himself is signed, against all devices of Satan."—Quoted in Gore: "Church and Ministry," 1907 edition, p. 134.

that this action got transferred from "the life everlasting" in the Creed, to the request which frequently followed it to pray for the souls of the departed. Others maintain that it is intended as a protection against evil spirits who are specially active at the moment of death.

St. Gregory Nazianzen says, apostrophizing the evil one, "If you dare to attack one at the moment of my death, beware: for I shall put you shamefully to flight by the power of the Cross." Possibly this idea that the disembodied soul is exposed at the moment of departure to the assaults of evil spirits finds an echo in the ancient prayer in our Burial Office, "Suffer us not at our last hour for any pains of death to fall from Thee," and the Sign of the Cross used in prayer for the dead may have originated in some form of exorcism.

The effects of the Sign may be enumerated as follows: (1) Blessing. (2) Exorcism of evil spirits and healing in sickness: this belief is at least as old as St. Chrysostom.[1] (3) Deliverance

[1] "Contemporary miracles, often of the most extraordinary kind, but usually of the nature of visions, exorcisms, or healing of the sick, were from the time of Justin Martyr uniformly represented by the Fathers as existing among them. . . . Thus St. Irenæus assures us that all Christians possessed the power of working miracles, that they prophesied, healed the sick, etc. . . .

"The exceptional miracles were those of Exorcism, which occupied a very singular position in the early Church. . . .

from temptation: Origen mentions this. (4) Working of miracles: St. Bernard is said to have restored sight to blind men by the use of the Sign. (5) A reminder of our Christian profession. With regard to Blessing, it is convenient here to anticipate what will be said on this subject, because in all religions blessing has been one of the chief functions of a priest. It is one we have largely lost sight of, and there must be many Church of England clergy who have never been called upon to bless anything in their lives and whose only idea of giving a blessing (other than those prescribed in Church services) is to bless the colours of a regiment. But blessing is a characteristic function of priesthood, and priests should be at least as ready to bless a house or any other object as they are to sign a pension paper. In blessing the Sign of the Cross is used, often accompanied by Holy Water. In many cases words are uttered, but they are not essential. The essence is the use of the Sign, and in some instances this alone is sufficient to convey the blessing of the Church.

The value of the use of the holy Sign should come to be recognized more generally as we become aware of the importance of controlling

From the time of Justin Martyr, for about two centuries, there is not, I believe, a single Christian writer who does not solemnly and explicitly assert the reality and frequent employment of this power."—Lecky: "European Morals," Chapter 3.

thought. In some recent publications by Protestants, all manner of practical aids to recollection are suggested. Resistance to temptation is to be encouraged by the repetition of texts, or of sentences from Emerson, etc. Recollection is to be fostered by associating certain spots with particular prayers or aspirations. But Catholics have long grasped this application of psychology. It is no new discovery to them. St. Chrysostom says: "Do you feel your heart inflamed? Make the Sign of the Cross and your rage will vanish like smoke."

CHAPTER III

Holy Water

CHRISTIANITY owes much of its colouring to Oriental sources. In the East, great importance and value is attached to water, owing to its scarcity in the torrid desert. A text from the Koran is often found carved upon the stonework surrounding a fountain, "Of water we have made all things that live." So again we find repeated passages referring to

water in the Old Testament. David thirsts for the water from the well of Bethlehem (1 Chron. 2: 17). Saul, too, is described as having his spear and his cruse of water placed near him while he slept (1 Sam. 26: 12), the water being a needful provision during expeditions in the dry wilderness of Ziph. Or again, the possession of a cistern was highly valued. Jeremiah employed the metaphor of broken cisterns to symbolize false beliefs. Constantly we have these references to water, whether it is the river flowing from the Temple Spring in Ezekiel, or the cold streams that flow down from Lebanon, or the "waters of comfort" of the Psalmist. In paganism water was equally prominent. Both Greeks and Romans used rites of lustration. The belief that an army required purification from ceremonial defilement which meets us in the Old Testament is familiar to the Greeks and Romans, and was accomplished by means of these lustrations. Still more prominent were the ceremonial washings among the Egyptians and the Jews. It is stated that the barbarous tribes of Central America made use of sacred water, which they sprinkled on themselves on entering their temples.

The use of water in ceremonial has two very obvious meanings, viz. (1) Cleansing; (2) refreshing. It is sometimes urged that in the Christian dispensation there is no need of such

childish symbolism. But we must remember that Our Lord came "not to destroy but to fulfil," and in this particular kind of symbolism we find his forerunner, John the Baptist, making a special feature of the use of water by practising the rite of Baptism on a more extended scale than had been attempted before, and Our Lord, so far from condemning this, takes up what was simply a rite and turns it into a Sacrament, commanding the Apostles to preach the Gospel to every creature and baptize in the Name of the Father, Son and Holy Ghost (Matt. 28: 19).

With such Divine endorsement, we shall expect to find the practice of the Catholic Church carrying on the symbolism which human instinct and religious history suggested. A tradition attributes the practice of using Holy Water to St. Matthew. There is more plausibility in this than in many such attributions, for St. Matthew shows a marked desire to link on Christianity to Judaism, and we know how much attention was paid to ceremonial washings, rinsings and sprinklings among the Jews. Ezekiel, the herald of the legalist and ceremonialist movement among the Jews, says, "I will pour out upon you clean water, and ye shall be clean" (Ezek. 36: 25). The ritual observances of the Jews included not only frequent washings of the hands (Mark 7: 3), but the use of a laver for the washing of hands

and feet by the priests before offering sacrifice. Modern Judaism still attaches importance to the washing of hands before prayer. It is therefore by no means unlikely that the use of sacred water among Christians goes back, as St. Basil says, to Apostolic days.

The evidence for many customs is to be found in the Apostolical Constitutions. It is necessary to explain what these were. They first made their appearance in the fifth century, and were supposed to be a collection of documents written by St. Clement of Rome. They are really a series of books, eight in all, which grew up gradually during the first five centuries, but the earliest part of the work is commonly assigned to the third century. Thus, although these books are in one sense an imposture, yet they are by no means without weight as regards the customs of the Church at the time when they were written,[1] that period beloved of Anglican divines, the first six centuries. An earlier instance is found in the Pontifical of Sarapion, *c.* 320.

[1] "There seems to have arisen, in the course of the third century, a demand for something which might serve as a handbook and guide in the growing centres of Christian life. Such manuals . . . were the work of compilers, using existing material and working it up to suit the need of the moment. The most famous of these is the book called the "Apostolic Constitutions." It was written in the second half of the fourth century."—W. H. Frere, "The Primitive Consecration Prayer," Alcuin Club Publications, VII.

In the Apostolical Constitutions we find a form for the hallowing of water, in which prayer is offered that it may "give health, drive away disease, put demons to flight," etc. This would appear to refer to the use of Holy Water in the homes of Christians.

The liturgical use of Holy Water did not come into vogue till the ninth century, and is attributed to Pope Leo IV. Possibly the church door was the means of connecting it with liturgical worship. We have seen that the Jews required purification on entering the temple. The threshold of heathen temples had a special sanctity, cf. the custom of avoiding treading on the threshold among the heathen priests (Zeph. 1: 9; 1 Sam. 5: 5).

When the use of Holy Water began to be introduced into the services, it was employed principally in (1) Baptisms; (2) Dedications, e.g. of palms, etc.; (3) Asperges. There are three kinds of Holy Water. (1) *Baptismal Water.* Anciently this was only blessed and used on Easter Eve and Whitsun Eve. It is blessed by a priest, and according to Western usage mixed with the holy oil (see later). "If the service were said in two parts over adult converts from heathenism, it would be most imposing and felicitous. But the compressed medieval service was in most cases said over infants only, and in such a manner that the essential rite of Baptism

was smothered in non-essential ceremonies" (Pullan, on B. C. P.). Accordingly, the ceremonies connected with the oil were cut out of the Prayer Book office of Baptism, leaving the blessing of the water only with the Sign of the Cross and some prayers taken from the Mozarabic Benediction of the Font. This simplified form was printed after the Office for Private Baptism in 1549. Still further modifications were made in 1552, the exorcism, etc., being left out and no direction being given as to the Benediction of the Font. The prayer, however, "Almighty and Everlasting God" remained, and at the words "Sanctify this water" (reinserted 1662) it is customary to make the Sign of the Cross. There seems no reason why oil should not be used if procurable. It was clearly the intention of the revisers in 1662 to restore this Sacramental of Holy Water. (2) Next there is Holy Water used in consecrating churches.[1] This is sometimes called Gregorian water, because its use was enjoined by Pope Gregory IX. Our rites of consecration are not as dignified as they should be, and it would seem an opportunity to enrich them by this expressive piece of symbolism. This kind of Holy Water was mingled with wine, salt, and ashes, and could only be blessed by a bishop. (3) The Holy Water in most common use is blessed by a priest, and can be blessed at

[1] Bede, Bk. V, ch. iv.

any time. It is customary in most churches of the West to bless water before the principal Mass on Sundays,[1] and to sprinkle the congregation. This is called the "Asperges," from the opening word of the psalm-antiphon "Thou shalt purge me, O Lord" sung during its performance. The rationale of this ceremony is not, as often supposed, that of exorcism or driving out of evil spirits; there is not a word in the service to suggest this. On the contrary, the assembled congregation are presumably persons in a state of grace. The ceremony is sometimes explained as a weekly reminder of Baptism.

Holy Water should, however, be used for blessing objects. Its effect is quasi-Sacramental, that is, it is efficacious simply because the Church's prayers take effect at the time when it is used.[2] We have, in the service of Holy Baptism, an authoritative form to use in the hallowing of water for the purpose of Baptism, and we have a form in current use for blessing the water which is mixed with the wine at the Holy Communion.[3]

[1] Decree of Leo IV, Labbe Conc., tm. VIII, col. 37.

[2] Cp. Rationale of 1543 in Cotton Library, "Ceremonies to be used in the Church of England."

[3] Wheatly, speaking of hallowing of water in Baptism, says, "Not that it contracts any new quality in its nature or essence by such consecration, but that it is sanctified or made holy in its use, and separated from common to sacred purposes."

Before the water is blessed,[1] it would be in accordance alike with ancient usage and with Scripture precedent to bless salt and mix it with the water.

Here we touch upon a principle which requires examination. The salt and the water both require to be exorcized before they can be blessed.

Why is this necessary? Water, it is true, is the symbol of cleansing. But intrinsically it can effect nothing, for water is a part of Nature, and Nature is not itself clean. It is true that Nature as it left the hand of God was pronounced " very good," but man in his fall was able, by some strange solidarity, to drag Nature with him, and so it is that St. Paul can say, " The whole creation groaneth and travaileth together " (Rom. 8: 19). Satan is " the prince of this world," even though his dominion will only endure for a season. His power subtly permeates all creation, animate and inanimate. The taint of corruption clings to everything. We feel this acutely about some things, less sensitively about others. Thus the Jews had a feeling that leaven was somehow evil.

[1] " Baptism Water " was considered to possess special efficacy, apart from the object for which it was hallowed. See the instances quoted in " Church Folk-Lore," Chapter IV (J. E. Vaux). Among the christening gifts offered to an infant, salt is included (p. 101). Perhaps there may be a reference here to the ancient practice of mixing salt with the water.

Similarly alcoholic fermentation conveys to some minds a suggestion of corruption. The Manichean and Puritan idea of matter as evil, though a distorted view, answers to something in mankind which feels the undercurrent of death and decay beneath the outward growth and luxuriance of Nature. And hence Christian instinct, while refusing to believe that matter is essentially evil, admits that it has fallen under the power of Satan, and therefore the evil spirit must be banished before material things can be employed in the worship of God.

Hence the process of Exorcism.[1] It consists

[1] "Exorcist" is, strictly speaking, one of the minor orders (the third), and is included in the priesthood. In the fifth century the bishop was accustomed to give the book of exorcisms into the hands of the person to be ordained, bidding him learn them by heart, and use the power thus conferred in healing those possessed. In modern times, exorcism has not infrequently been found necessary, especially in the Mission Field. Forms of Exorcism will be found in the Priest's Prayer Book (p. 219).

The following extract may be of interest: "On one occasion," says the late Bishop of Zanzibar in an interview, "I was called to a mud and earth house in the Isle of Pemba. Great pieces of earth were flying about the house, striking the roof and falling about our heads. Earth flew out of the walls of the kitchen. We formed a cordon round the house to make sure that no human agency was at work. The earth, however, continued to fall, and a great piece from the roof fell on my head. I exorcised the house (by prayer) and the people in it, and the earth stopped falling.

"There is no doubt (he continued) that some of the natives

in the utterance of solemn prayers, the purport of which is to pray that evil spirits may depart. St. Cyprian (Ep. 70) mentions this in connexion with the water used for Baptism.

Salt is exorcized first, before being mixed with the water. It has always been regarded as the symbol of preservation from decay and corruption, and it has a secondary or mystical meaning signifying wisdom (allied to the classical sense in which it is used to signify wit).

The salt is then poured into the water in the form of a cross, and the compound is then blessed. The practice of mixing salt with water is found as early as the time of Elisha (2 Kings 2: 20, 21), where salt is put into the water on account of its medicinal properties.

The prayers used at this service are (1) for the banishment of evil; (2) for blessings upon the faithful; (3) for the blessing of the material object.

It is desirable to make fuller use than we do of this Sacramental. Nothing could be more impressive than the revival of the Holy Saturday ceremonies, and those connected with the Eve of Pentecost. Our form for the Consecration of churches has no special sanctity as it now stands ;

become possessed of two personalities—their own and another. Two voices speak from the same mind. The troubling spirit is a special kind of creature called the Djinn."—" Daily Mail," June 28th, 1923.

it is not a statutory service, but is an adaptation of a form drawn up in the seventeenth century. The bishops already vary it considerably, and Bishop Wordsworth of Salisbury reverted to many ancient precedents in its use. Why not once more follow the use given in Egbert's Pontifical and hallow the building according to the traditional manner?

Again, Holy Water may fitly be used in blessing our homes, sacred pictures, etc. To quote from an article in the "Church Times": "One probable reason why the Holy Water stoups went out of use is that we have more or less lost the idea of 'Benediction' as one of the great functions of the priesthood. The average conception of this great and important office seems, with many of the clergy, to begin and end with reciting the words with which Aaron blessed the children of Israel. Was it nothing that the last great public act of the Divine High Priest was to lift up his hands and solemnly bless his Apostles? He had already clothed them with his own Priesthood. They were to carry on his work, and the work of the Church to-day is, *inter alia*, to bless in his Name. The blessing of crops and fisheries is being slowly restored at Rogationtide, but we should not stop there. If our people were taught the principle of 'Benediction' they would ask their parish priests to bless their houses, their gardens, their sacred

pictures and crucifixes (as is done in Russia), and our men would not go to the Front without asking a blessing on the crucifixes which so many of them wear."

CHAPTER IV

Blessings

I. ONE of the most marked differences between the outlook of the Sacred Scriptures and that of modern days is to be found in their respective estimate of the value of blessing.[1]

[1] "We tend to take with us, as we travel into bygone times, the dualistic hypothesis—which to most of us is no hypothesis but an axiomatic truth—of the existence of an unbridged chasm between matter and spirit, body and soul. The relation in our minds of the idea of matter to the idea of spirit is such, that though we readily conceive matter to act upon matter and spirit upon spirit, we find it difficult or impossible to conceive a direct action of matter upon spirit or spirit upon matter. When therefore, for example, in studying the ancient rites of Baptism, we find expressions which seem to attribute a virtue to the material element, we measure such expressions by a modern standard and regard them as containing only an analogy and a symbol. They belong in reality to another phase of thought than our own.

In the Bible, blessings of persons, objects, and even groups of people are so common that we scarcely notice them. On the other hand, cursings are regarded as equally real and efficacious. But in modern times we have lost the belief that any real transaction is involved in a blessing, and it is regarded as almost as meaningless as a curse. We do, it is true, retain a few relics of the principle, e.g. in saying grace over our meals, but for the most part blessing has dropped out of our practice, and is inadequately replaced in a few instances by superstitious ceremonies of dedication (e.g. of a battleship) or formal opening of a civic or municipal building.

II. But a blessing is more than simply a symbolic ceremony of setting apart an object. It is "a rite, consisting of a *ceremony* and accompanying prayers, performed in the name, and with the authority of the Church, by a duly qualified minister, by which persons or things are dedicated to Divine service, or by which certain marks of Divine favour are conferred on them."

In order to understand the importance attached to blessing, we have to remember not only the prominence attached to the rite in Old Testament times, but the fact that the Christian Church has given almost equal emphasis to it. Thus in the

They are an outflow of the earlier conception of matter and spirit as varying forms of a single substance."—Hatch, "Hibbert Lectures," p. 19.

Ritual of the Western Church there are more than one hundred different forms of blessing, from the solemn rite of Benediction with the most Holy Sacrament down to the simple blessing of the water in the cruet at Mass.

We are inclined to ask, why do things or persons, created by God, require blessing at all? The reply is, because the Fall of Man involved the whole creation in its consequences, so that it is true to say that "the whole creation groaneth and travaileth together" (Rom. 8: 19 ff.). The human mind had long ago dimly perceived this truth, and in the Flood narrative the cause assigned for the displeasure of the Deity is that "all flesh had corrupted his way on the earth." Though, after the Flood, creatures were once again blessed and bidden to increase and multiply, there was still within them a taint of evil. Redress was needed, and hence blessing was a necessary rite where any object or person was to be employed in the service of God.[1]

[1] Wordsworth seems to imply some such theory of the taint of Nature in his lines on "The Cuckoo at Laverna," written in 1837, where he says of the converse between S. Francis and the animal creation:

> "He was wont to hold companionship so free,
> So pure, so fraught with knowledge and delight
> As to be likened in his followers' minds
> To that which our first parents, ere the Fall
> From their high state darkened earth with fear
> Held with all kinds in Eden's blissful bowers."

When we come to look at the types of blessing found in the Old Testament, we find there are three degrees of benediction; the simplest is that of merely expression of good wishes, as in Psalm 33: 1, "I will bless the Lord at all times." It is in this sense that we can legitimately speak of men blessing God, or even of creatures reflecting his glory, as in the Benedicite.

But, in distinction from this general sense of well-wishing, there is the particular specific benediction conveyed to some individual. It may be a specific conveyance of spiritual good, e.g. Isaac's blessing of Jacob.

Here the blessing proceeds from one who has a right to give it, and it clearly conveys some definite advantage, for which Jacob thought it worth while to deceive his brother.

A third type of blessing is that which sets apart some person or thing for sacred purposes, and the example which occurs at once to the minds of Christians is the Blessing of the Bread and the Cup by our Lord at the Last Supper. This was by no means a new idea, any more than was Baptism. The principle that what has been dedicated to Divine Service may not be used for other purposes is clearly taught by the frequent reference to "devoted" objects. Thus Jericho was "devoted," and must therefore be destroyed. Its rebuilding is forbidden under penalty of a

curse. The "herem" or ban was invoked to prevent any consecrated thing being defiled by common use, and testifies to the belief that a dedicated or devoted person, city, or utensil must be reserved to the use of the deity and its profanation will be avenged.

The belief that God is the author of all blessings does not limit the channel through which the blessing is conveyed. At first, we find the head of the family is the normal dispenser of blessings in patriarchal times. But even here, a special efficacy is attached to the blessing imparted by Melchizedek, the priest-King of Salem. The writer of Hebrews, and many of the Fathers, fasten upon this strange incident, and see in it a sacerdotal significance.

In the Jewish dispensation, blessing was not reserved at first to the priests. Moses, equally with Aaron, blesses the people. Joshua and David convey Jehovah's blessing. Solomon blessed the congregation. Gradually it became a priestly function, and as such it continues in the Christian Church. Our Lord regarded it as part of his work to bless those who came to him. Thus "Blessed art thou, Simon Bar-Jona" (Matt. 16: 17), and "He took them up in his arms and blessed them" (Mark 10: 16). And just before the Ascension "He blessed them" (Luke 24: 50). Similarly "Peace be to this house" (Luke 10: 5).

The Apostles continued the rite, not only in the general sense in which St. James (3: 9) says of the tongue "Therewith bless we God," but in the particular sense in which St. Paul speaks of "the Cup of blessing which we bless" (1 Cor. 10: 16).

In the Christian Church the priest performs most blessings, except a few which are reserved to bishops only, e.g. Consecration of churches, and in one instance a particular blessing is allowed to the deacon, viz. the blessing of the Paschal Candle on Holy Saturday.

Certain ceremonies always involve blessings, e.g. Ordinations, Consecrations, Blessings of Military Colours. These have been reserved to bishops and cannot be delegated. Other blessings, e.g. of the Oil, of Vestments, etc., though strictly given by the bishop, are commonly delegated. In passing, it is a pious custom for Christians to kneel on one knee when a bishop passes in procession, and he gives his blessing. Any blessings given at Mass, both that of the deacon before the Gospel, of the water at the offertory, of the people at the conclusion, are given by the bishop. The Blessing at the end of Mass was never found in English uses. In some continental rites it is found in slightly different forms, but it is not used in the Western Rite in requiems, and it is not used in the form in which we have it in the Liturgy (simply "May God Almighty,

Father, Son, and Holy Ghost bless you"), though something very like it is found in various offices (see McGarvey, "Ceremonies of High Mass," p. 107). It is not therefore a Eucharistic blessing exclusively, but can be used at other times.

We turn now to the question, What objects may be blessed? First, persons may be blessed either collectively, as at Mass, or individually, as in the case of sick persons, those who are being married, etc. There are two blessings in the Prayer Book Marriage Service, as there were in the old service from which it was taken (see Nuptial Mass and Blessing). These blessings have a special bearing on the occasion when they are used. Similarly the Prayer Book recognizes the principle of special blessings by providing one at the end of the Office for the Visitation of the Sick. Children, Pilgrims, and other persons were similarly given particular blessings in ancient times.[1]

In accordance with the principle before laid down, that things employed in the worship of God require blessing, we find that crucifixes, pulpits, organs, etc., are commonly dedicated with some form of blessing when put into a church.

Churches are opened by consecration, which is really an extended and elaborated service of

[1] On February 3rd, St. Blasius.

blessing reserved to a bishop.[1] It should include the celebration of the Eucharist. Buildings of other kinds may be blessed[1] e.g. schools, halls, and private houses. The laying of a foundation-stone is strictly an ecclesiastical ceremony, not a civic function. It should be performed by the bishop or by a priest, and oil is poured on the stone. A former Lord Powis, who was present at the laying of the foundation-stone of St. Peter's, London Docks, related to Bishop Walsham How that a bottle containing oil was handed to Father Lowder just before the ceremony, and the stone was duly anointed. But later in the day an old woman came up to the priest in charge and, asking after his rheumatism, hoped he had got the bottle. On inquiry, he discovered that the oil with which he had anointed the stone was a wonderful specific for rheumatism, which his devoted parishioner had manufactured herself!

We are more familiar with the blessing of food than with any other form. There used to be special benedictions for different kinds of produce, for fruit, eggs, bread, and even for wine and beer! Grace before meals is more important than Grace afterwards, for it is a

[1] In the Eastern Churches a priest may consecrate the altar if no bishop is available, but he must have the permission of the bishop, and he must use the Antimension, which is a kind of corporal enclosing relics and chrism.

definite act of blessing. The form "Bless, O Lord, these gifts to our use" is better than "For what we are about to receive," because it is a specific benediction of the food and not simply a pious aspiration that we may feel thankful afterwards.

The blessing of the crops at Rogationtide has been largely revived in agricultural parishes. Dr. Dearmer gives some interesting information about this in his Parson's Handbook, and quotes an example from Brand's "Popular Antiquities," describing a Rogation procession at Wolverhampton as late as 1765, where the prebendaries and choristers with the Charity children went out after Morning Prayer on the Monday and Tuesday in Rogation week carrying poles decked with flowers, the clergy and singers closing the procession and singing to a solemn melody "Benedicite Omnia Opera." The boundaries of the parish were marked by reading the Gospel at various trees on the route.[1]

The collects containing suitable blessings for this observance are sanctioned by most bishops and can be found in the "English Liturgy." The second prayer in the Prayer Book for use "In time of Dearth" is a definite benediction.

Less familiar to us are the blessings on animals

[1] A survival of this practice is found in the name Gospel Oak.

which are frequently met with on the Continent. But there is no reason why sick animals should not have a blessing to protect them from hurtful things. When a fellow-traveller on the Continent remarked to Father Stanton on the absurdity of blessing horses on St. Anthony's Day, the father is reported to have replied, "You say grace over your Christmas dinner, I suppose? Why not bless a live horse, if you bless a dead turkey!"

The same principle allows us to invoke blessings on anything that is of service to man; and accordingly in the Latin Ritual there is a blessing for wine, at the end of Mass on St. John's Day; for bees; for cattle; for a new ship; for railways, divers, bridges, wells, factories, medicine, even for the telegraph! There is nothing superstitious about these blessings once the principle is conceded, and it helps us to overcome the distinction we are apt to make between the religious and the secular. Objects in use in church *must* be blessed, e.g. altar linen, crucifixes, etc., while these secular objects we have been considering *may* be blessed if desired.

The method of blessing is as follows: The priest vests in surplice and violet stole, except on certain occasions, e.g. the blessing of houses on Holy Saturday or of children on February 3, on which a white stole is worn. He should have a server. Beginning with the Invocation and the

Dominus Tecum, he goes on " Our help is in the Name of the Lord," to which the server responds. Then follow the appointed prayers, whatever they may be, and in some cases a hymn. Holy Water is sprinkled on the object, preceded by exorcism if required. The Sign of the Cross is invariably made during the prayers. Solemn blessings require the use of incense, and in some cases oil.

There are two classes of blessings, viz. (*a*) *Invocatory Blessings*, which call down Divine favour upon the person or thing there and then being blessed, and (*b*) *Constitutive Blessings*, which have the additional effect of dedicating the object or person to a permanent state. The efficacy of blessings depends, not on the person who administers them, but on the solidarity of the Church, which is focussed in the office of the priest or bishop who performs the ceremony. Blessings do not confer grace, but they have the following effects : (1) they excite piety; (2) they banish evil spirits; (3) they are instrumental in conveying Divine benefits, e.g. restoration of bodily health; (4) indirectly they may be said to remit venial sin.

CHAPTER V

Holy Oils

THE oil used in religious ceremonials is invariably olive oil. Among the many objects in Scripture with which a mystical symbolism is connected, none is more prominent than the olive tree. Just as the cedar is the emblem of strength and the palm the symbol of victory, so the olive is distinguished by the richness and variety of its meanings: it may represent peace, health, joy, growth, wealth, and life. Peace, symbolized also by the vine and fig-tree, is connected with the olive, for the twig brought back to the Ark by the dove is an olive branch. Growth and young life are indicated by the " olive branches " of the Psalmist. The " oil of joy " mentioned by Isaiah is the oil of the olive. Among the agricultural " festas " was the occasion of the ingathering of the fruits of the olive-yards and the pressing of the oil.

The mystic significance was on the surface of things for the Jew. Worshipping an invisible God, he looked for traces and indications of Him in the things that are seen, and hence symbolism entered largely into his religion. It was not the

fanciful symbolism of some artificial suggestion, attached afterwards to the object in question. It was obvious and natural to see a mystic significance in everything. We, with our matter-of-fact outlook, are not altogether to be envied in our inability to see mystic meanings in Nature. Wordsworth, in sentences too hackneyed to need repetition, has recalled us to this truth. So we shall look for symbolism in everything, not as an afterthought but as a natural consequence of our belief in the spiritual behind the material.

The olive provided the oil which was at once a food, a medicine, and a means of fuel. The pagans anointed their bodies with it before the athletic contests, and these natural uses suggested the religious purposes for which oil was used.

It was largely employed in Old Testament religious practice. Thus Jacob anointed the pillar at Bethel (Gen. 28: 18). In the detailed ordinances of the Hebrew religion, oil is used in the consecration of priests (Exod. 29: 7). Not only are the priests set apart by anointing, but sacred vessels and garments are similarly treated. More familiar is the rite of anointing of Kings, which has persisted throughout all changes and upheavals. At present we are almost the only nation left which retains this latter ceremony. Again, prophets were anointed for their work,

and Elijah is commanded to anoint Elisha as his successor at the same time as he anoints secular leaders to royal functions (1 Kings 19: 16). The word " Christ," as we know, is simply the Greek equivalent of " Messiah," which is the Hebrew word for " Anointed."

When we turn to the New Testament, we find that Our Lord scrupulously adhered to the wise principle contained in his declaration " I came not to destroy, but to fulfil." It is easy, but one-sided, to adopt the attitude of Rénan's " Life of Christ," and picture him as an enthusiastic young leader bent on breaking down all traditions and customs and so incurring the hatred of the priests and official class. But this is too easy to be accurate. Father Tyrrell put this very well: " ' Sacramentalism ' was a principle of the Jewish, as of all ancient religions. In the absence of all proof of Sacramentalism in the thought of Jesus we should need positive and convincing proof that he did not share that idea with his religious surroundings. And so, as to externality and ritual in worship, Liberal Protestants are satisfied that he swept it away for a ' worship in spirit and in truth '—as though there were an incompatibility between the two. They assure us that, were Jesus to come to earth, he would be quite at home at a prayer-meeting and quite at sea at a High Mass.

" This is *profoundly uncritical and unhistorical.*

"He might say, perhaps: 'This is your synagogue, now show me your temple,' or 'This is your temple, have you a synagogue?'

"From first to last Jesus revered and practised the religion of his fathers. As to the Divine authority of its ceremonial and moral laws, even to the last jot and tittle, he is at one with the Pharisees. He differed from them in emphasis; in the stress laid on the spirit as opposed to the letter, on the end as controlling the means. In this, he had no consciousness of attacking, but of defending the true tradition. He never hints at the idea that his followers are to break away from Israel; nor did they ever do so by any definite act of separation. During his life they were in the Jewish Church, as the Wesleyans were once in the Church of England—a school of pietists, whose aim was to purify, not to abandon their Church.

"Naturally we do not hear much in the synoptics of what is taken for granted—of his scrupulous observance of Jewish religion; but only of the new piety and its practices. But it is preposterous to suppose that his insistence on inwardness meant a repudiation of outwardness or a puritanical sense of opposition between them." ("Christianity at the Cross-Roads," pp. 75–77.)

We shall not expect, then, to find a complete break between Our Lord and the Old Testament.

St. Mark tells us that the Apostles, when sent forth on their first mission, were instructed to teach the people and heal the sick, and on their return reported not simply that they laid their hands upon the latter, but that they anointed them (6: 13).

No other mention of oil is found till we come to St. James (5: 14), and his description of anointing is as complete and accurate an account of a Sacrament as any theologian could wish, including Matter, Form, Minister and Effect or Virtue of the Sacrament.

It is scarcely necessary to insist that there is no gap between the Apostolic precedent and the practice of the Catholic Church, but the mistake is not infrequently made of supposing that, while Christ himself conformed to Jewish customs to "fulfil all righteousness," the Church he founded was free to dispense with all outward aids, and to be a "purely spiritual" religion. A further extract from "Christianity at the Cross-Roads" will sufficiently answer this objection.

"When by the course of events his followers were driven from the Jewish Church, it was not to be supposed that they ceased to recognize the need of a church and public worship or were content with informal piety. If the Temple worship entered into the religion of Jesus, a similar idea of worship belonged to the early Church and was gradually realized by borrowings

from Jewish and Hellenic sources. While the End was felt to be still imminent this externalism was but rudimentary and incoherent, later it became what it is to this day. The temporary disorganization of Apostolic Christianity consequent on its separation from Judaism, was an abnormal state of affairs. The 'idea' was bound to reassert itself as it did. Of that reassertion, Liberal Protestants speak as a deplorable relapse into that legalism from which Christ has made us free. What Christ freed us from was not Externalism, but its abuse[1]; not the letter, but its oppression of the spirit; not the priesthood, but sacerdotalism; not ritual, but ritualism; not the altar, but the exploitation of the Altar."

Turning to the current practice of the Catholic Church, we observe that there are three kinds of oil in use, or, rather, the same oil used for three distinct purposes.

First there is what is called the "Oil of Catechumens." It is used to anoint the catechumens before baptism, and is probably one of those borrowings from Hellenic sources of which

[1] From another standpoint, the antithesis between "spiritual" and "external" is seen to be false. Mr. C. G. Montefiore, who writes from a Liberal Jewish standpoint, maintains that "there can be a religion of forms and ceremonies, which may *also* be, for many of its believers and practisers, a religion of inwardness and conscience."—"Some Elements of the Religious Teaching of Jesus."

Fr. Tyrrell speaks, for the earliest accounts of Christian Baptism (in the "Teachings of the Twelve Apostles" and in Justin Martyr's "Apology") do not mention oil. But anointing soon makes its appearance, and Dr. Pullan suggests it goes back to the year 140 (B.C.P., p. 186). We have returned to the simpler form in our baptismal services, for a multitude of rites is not appropriate to infant baptism. But adult baptism stands on a different footing, and it would be desirable to adopt the practice which prevails in some missionary dioceses and revive the expressive Baptismal usages for those of Riper Years.

Then there is the oil known as the Chrism. This is olive-oil mixed with balsam, which is a sweet-smelling gum from Arabia.

The third kind of oil is called "Oil of the Sick," and is simply olive-oil which is used only for the Sacrament of unction.

The first named (Oil of Catechumens) is the one most commonly used for all sorts of purposes. Chrism is also used, especially at a Coronation, while the Oil of the Sick is only used for the specific purpose indicated by its name.

All these oils are customarily blessed by a bishop or, in the East, a Patriarch. According to Fr. Puller,[1] in the Eastern Church a priest may sometimes do this, and the use of Milan

[1] Anointing the Sick in Scripture and Tradition.

empowers him to *consecrate*, as well as to *administer*, the oil.

This is primitive practice, as attested by the Apostolical Constitutions. Here it is convenient to examine Anglican practice. In the ancient service books, oil was used in Baptism, Confirmation, Ordination, and in numerous dedications, etc. All of these have dropped out of the present Book of Common Prayer, but the lack of them has been felt, first by the Non-Jurors, who drew up a form of anointing,[1] and later by the Scottish bishops,[2] who blessed oil and used it, in the eighteenth century, at Confirmation. An instance of this use by the Bishop of Moray occurs as late as 1832, only a few years before the Catholic Revival.

There is, however, one place where there is an unequivocal expression of belief in this Sacramental, and that is in the Coronation Service.

[1] Printed in Dearmer's "Body and Soul."

[2] The Presbyterian historian, Calderwood, states that the Scottish bishops, Hamilton, Spottiswood and Lamb, who were consecrated in the chapel of London House in 1610, were consecrated with the anointing of oil and other ceremonies, "according to the English fashion and the pontificalle of the Papists." The English prelates who took part, the bishops of London, Ely and Bath, would hardly be likely to employ a ceremony so long disused, hence the statement has been challenged. But it rests on the evidence of the diary of Andrew Melvill, and the Scottish writer Row alludes to "the foolish guises in it" (i.e. The Ceremony of Consecration).

There the oil is blessed during the service by the Archbishop of Canterbury. In the official form for the Coronation Rite (1838) is a rubric directing the ampulla to be filled with oil, and, with a spoon, to be ready on the altar. In the course of the service, the Archbishop, having blessed the oil in a solemn prayer which connects it with the Sevenfold Gift of the Holy Ghost, anoints the Sovereign, and in unambiguous words makes clear the belief in the efficacy of the oil to render the Sovereign in some sense a " spiritual person." Lyndewode declares that the Sovereign is not simply a lay person but " persona mixta," according to some. And this character is conferred by anointing.[1] The oil used on this occasion is the Chrism.

In face of this fact, it is disappointing to record that the Lambeth Conference of 1908 could not see its way to recommend the use of oil, though it did not discourage it. Many bishops are now willing to consecrate the oils, and doubtless more will do so if the demand is sufficiently strong.

The proper place and time for the hallowing of the oils is on Maundy Thursday, when the bishop, attended by many deacons and subdeacons, blesses the three oils, that of the Catechumens, the Chrism, and the Oleum Infirmorum. The custom of allotting Maundy Thursday to

[1] Dr. Wickham Legg on Coronation Rites.—" Ch. Hist. Soc."

this purpose is said to go back to the year 490. It was a convenient time, because converts were commonly baptized on Holy Saturday. The consecration takes place just before the Paternoster, when the celebrant, who must be the bishop, descends from the altar to a table where the oils are to be prepared. The oil is brought from the sacristy and exorcised and blessed, then taken back to the sacristy. This is the Oil of the Sick.

The other oils are not blessed till after Mass, and they are brought in with greater ceremony. There are many ceremonies, including exorcism, mingling the balsam with the oil that is to be the Chrism, exsufflation and osculation, and there is also the singing of a beautiful preface. All these striking and impressive ceremonies have vanished from our rite, but they may conveniently be revived as opportunity offers.

The oils are kept in small vessels called oil-stocks, and these may be put in a cupboard on the left of the High Altar, or other suitable place, but not in the Tabernacle where the Holy Sacrament is reserved.

When oil is administered, it is used by dipping the thumb of the right hand in the oil, and making therewith the Sign of the Cross. We are not concerned with the various anointings which anciently took place in consecrations of bishops or ordinations of priests, nor with the rite of Confirmation, as our bishops do not employ the

ancient usages in the administration of these Sacraments. But the priest may use the Oil of Catechumens in Baptism if it is desired (e.g. at an adult Baptism), and the Chrism, which should be used when he signs the candidate with the Cross on the brow.

It is not intended to discuss the Sacrament of Unction, which requires separate consideration, but it should certainly be demanded by those in sickness.

Apart from the foregoing Sacraments oil is used at the hallowing of an altar. This should be done by the bishop, and he will probably do this in most cases, for he is not tied to any particular form.[1]

The most sacred things employed in the worship of the Church are the chalice and paten, and these, too, should be consecrated by the bishop, and anointed. The other great Sacrament requires the Hallowing of the Font, and this is carried out with customary ceremonies every year on Easter Eve. The Oil of Catechumens is poured into the Font in the form of a Cross, and later on all three oils are mingled and poured in, with solemn prayers.

The oils which are not consumed when fresh supplies are obtained on Maundy Thursday are burned in sanctuary lamps or in any other

[1] Instances have recently occurred where this has been done by English diocesans.

suitable way. They may not be mixed with the newly consecrated oils.

It is much to be desired that these and other Scriptural and primitive usages may be revived, but at the same time a sense of proportion is needed, and before we press for Sacramentals we must be sure we are using the Sacraments. Accordingly, readers are urged to study Fr. Belton's "Manual for Confessors," where he devotes a chapter to the Sacrament of Unction, or Dr. Dearmer's "Body and Soul" on the same subject. Fr. Puller's book is more exhaustive. Sick persons will not think it worth while to send for a clergyman simply to listen to platitudes, but if there is some definite thing he can do, his visits will be not only welcomed but requested.

CHAPTER VI

Grace at Meals

"THE poor Israelite goes early to some Whitechapel market, purchases some willow boughs, hastens home, cleans out the yard of his miserable tenement, builds his 'bower,' decks it with the finest fruits and

flowers he can procure—the myrtle, and the citron never forgotten—and hangs its roof with variegated lamps. After the service of the Synagogue, he sups late with his wife and his children in the open air, as if he were in the pleasant villages of Galilee, beneath its sweet and starry sky. He pronounces the Hebrew blessing on the Hebrew meal, breaking and distributing the bread and sanctifying with a preliminary prayer the goblet of wine he holds—the very ceremony which the Divine Prince of Israel, nearly two thousand years ago, adopted at the most memorable of all repasts, and eternally invested with Eucharistic grace."

So D'Israeli describes in eloquent language the observance of the Feast of Tabernacles among his fellows of the Hebrew race, and the witness of the Jews is valuable in its emphasis upon the truth that religion is rightly connected with the life of the home, as well as with public worship, and has its roots in a feast in which are sanctified " wine that maketh glad the heart of man, and bread to strengthen man's heart."

Such a reminder is valuable in an age when religion is liable to be sublimated to such an extent that it is in danger of being divorced from the common things of life. It has been pointed out that " the gift of eternal life was obtained by eating. What a shock to those who conceive that religion deals exclusively with

the thoughts and affections! . . . But the fact remains that both in the Old and New Testament, eternal life is said to be conveyed by something that has to be eaten. . . . The food of eternal life was to be the fruit of the Tree of Life" (Denison, "The True Religion," Ch. III).

If we may trust the researches of students, eating has always been an act which was believed to possess a sacred character. Whether among the highly civilized Aztecs (Jevons, "Idea of God," p. 88) or among the barbarous peoples of Australia, the Todas, Aruntas, etc., the religious ceremonies of the community centred round the propagation of life (Sex) or its maintenance (Food). It would be a mistake to reduce all religious ideas to these principles, for undoubtedly as time went on "the food-quest became charged with a new and deeper meaning. Not bread alone, but something even more sustaining to the life of man is suggested by these tangled and obscure solemnities" (Marett, "Anthropology," p. 222).

Christians had to encounter difficulties in connexion with eating and drinking, for the whole question of meats offered to idols was inseparably bound up with participation in pagan banquets.[1] But St. Paul reaches the conclusion

[1] The libation seems to have been a kind of grace, inasmuch as it was an acknowledgment of the power and bounty of the deity. Such libations to the gods are found in the early stages

(1 Cor. 10: 31) that his converts may attend these feasts, asking no questions, but "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." The rendering of "glory to God" is explained in Corinthians 3: 17, where the Apostle writes, "Whatsoever ye do in word or in work, do all things in the Name of the Lord Jesus, giving thanks to God and the Father by him." Here we distinguish something like the two acts of (1) Blessing the food before partaking; and (2) Giving thanks after receiving. The first of these is again alluded to in 1 Timothy 4: 35, "Every creature of God is good, and nothing to be refused if it be received with thanksgiving, for it is sanctified by the word of God and prayer," while the second is emphasized by the injunction in 1 Thessalonians 5: 18, "In everything give thanks."

This principle was familiar to St. Paul as a Jew, for the Jewish practice included thanksgiving after meals, pronounced by the head of the household (Deut. 8: 10), "When thou hast eaten and art full, bless the Lord." There are still in Jewish usage separate forms of "grace"

of religion. They are mentioned by Homer (see article on "Grace before meals" in Hastings' "Dictionary of Religion and Ethics"). Among the Romans, an acknowledgment of spiritual presences at feasts seems to have been made by an offering of "spell and salt," between the dinner and the dessert.

to be said over different articles, e.g. bread, meat, wine, and for other objects, e.g. flowers, scents, etc. It is a true instinct which prompts the Jews to have special graces or phrases acknowledging God's bounty, to ejaculate at the sight of anything beautiful or wonderful in nature, at hearing some word of wisdom, etc. (Mackie, "Bible Manners and Customs," p. 132). The Essenes, according to Josephus ("Wars of the Jews," Bk. II, 8: 5), laid stress on the duty of blessing the food of which they were about to partake: "A priest says grace before meat; and it is unlawful for anyone to taste of the food until grace is said." The priest also says a thanksgiving after the meal, and the company join in praising God.

But it must not be supposed that this practice was confined to a specially pious sect. It is clear from the blessing of the loaves and fishes by our Lord (Matt. 14: 19) that this was the natural way of beginning a repast. The earliest "grace" we find mentioned in the Old Testament was the "blessing of the sacrifice" by Samuel (1 Sam. 19: 13). Doubtless a thanksgiving afterwards was equally natural (Matt. 15: 36, however, makes the thanksgiving precede the distribution of the food to the multitude).

The Christian Church made use of the same custom, and in the "Teaching of the Twelve Apostles," which is believed to date from the

early years of the second century, and to embody the practice of a Jewish group of Christians, we find something like a Eucharistic "grace." It is maintained by some that this is the primitive form of the Eucharist, but the fact that the Prayer of Thanksgiving is actually reproduced as a sort of grace before meat in the pseudo-Athanasius' "De Virginitate" leads other scholars to dissociate it from the Eucharist altogether and to regard it simply as a grace said possibly before the Agape. (See Gore, "Church and Ministry," Note L, p. 377, old ed.) References to grace before and after meals are found in Clement of Alexandria: "It is fitting to bless the Maker of all things before we take food" (Paidagogos, 2: 4), the grace after meals apparently being chanted (Stromateis, 7: 7). The celebrated passage in Tertullian, de Coroná 3, alludes to the Sign of the Cross as preceding the partaking of food, a custom also alluded to by St. Chrysostom in his 12th homily on 1 Timothy 4. The earliest form of grace in use in the Christian Church is found in the Apostolical Constitutions (*c.* 400), but the standard forms of words are those of the Gelasian Sacramentary (end of fifth century), which seem to have influenced subsequent compilations. There are six such forms, all quite brief. The custom of having meals in church is apparently the occasion of the grace to be

pronounced by the bishop, alluded to in the Apostolical Constitutions. The distribution of the "pain bénit" in certain French churches appears to be a relic of this practice (art. "Grace" in Cath. Dict.).

Turning to English custom, the most elaborate forms of grace seem to be those in use at Brasenose College, Oxford.[1] These embody a feature which gives them a rather different character from the simple petition and Thanksgiving hitherto noticed, for the Latin has some liturgical expressions, and the Commemoration of departed worthies is introduced.

The commonest form of grace in use is the familiar "For what we are about to receive." This is considered to be an echo of the fourth

[1] Considerable ceremonial has gathered round the Christmas Day dinner at Queen's College, Oxford, when "the Provost and Fellows gather at the High Table in Hall, facing the door, and on the sound of a trumpet in each quadrangle, a procession enters, headed by four servants carrying the Boar's Head on a silver dish, chanting 'Caput apri defero, Reddens laudes Domino.' Four times they chant it, and before each repetition the procession halts and the 'chief singer' sings one verse of the appointed carol. The last verse runs:

'Our steward hath provided this,
In honour of the King of Bliss,
Which on this day to be served is
In Reginensi atrio!'

and so at last they reach the dais."—"History of the Queen's College."

grace in the Gelasian Sacramentary, which runs "Benedic, Domine, dona tua, quae de largitate tua sumus sumpturi." An expanded version of this, said to come from English Roman Catholic sources, is "Benedic, Domine, nos et haec tua dona, quae de largitate tua sumus sumpturi, per Jesum Christum Dominum nostrum." The thanksgiving corresponding to this is "Agimus tibi gratias, Deus Omnipotens, pro universis beneficiis, qui vivis et regnas in saecula saeculorum."

The shortest form of grace is probably the "School grace," consisting of the words "Benedictus benedicat per Jesum Christum Dominum nostrum" and "Benedicto benedicatur" with the same ending. The verses often heard sung by parties of Sunday-school children, etc., beginning "Be present at our table, Lord," are by Cennick, the evangelical hymn-writer and friend of the Wesleys, whose verses and hymns were published about 1750.

The proper person to say grace seems obviously to be the priest. At civic or other public banquets the chaplain is deputed to do this. But it is a very widespread custom in Christian homes for grace to be said by a child. The custom is said to be of German origin, but this is unlikely, for even in pre-Christian times children and women were permitted to supplicate a blessing on the food, though not allowed to discharge any other religious duties.

Anyone, lay or cleric, may therefore bless the food with the Sign of the Cross. It is said that St. Athanasius directed that the sacred sign should be made three times. As it is customary in many modern forms of grace to pray God to bless us, as well as his gifts to us, the sign is quite properly on the person rather than over the gifts. This is all that is possible in most cases, where the Christian is often in a minority, but where the whole family can take part, or where a college or other institution is in question, the semi-liturgical form, with versicle, response and gloria preceding, may fitly be used (see e.g. that given in "Prime and Hours," p. 204). In any case, the Christian should not be ashamed of being observed in the act of offering thanks and praise to God, though as long ago as 1712 the custom of saying grace had begun to fall into disuse through the false reserve of Englishmen who were "so modest that they had not confidence to say grace at their own table" (Addison, in the "Spectator," August 15, 1712). The revival of this practice would do much to promote the spirit of thankfulness, the lack of which is universally acknowledged. "Would you know," says William Law, "who is the greatest saint in the world? It is not he who prays most or fasts most: it is not he who gives most alms or is most eminent for temperance, chastity or justice, but it is he who is

always thankful to God . . . who receives everything as an instance of God's goodness, and has a heart always ready to praise God for it" ("Serious Call," Ch. XV).

APPENDIX

GRACES BEFORE MEALS

Sarum Manual. Ps. The eyes of all wait upon thee, O Lord, and thou givest them their meat in due season. Thou openest thine hand, and fillest all things living with thy blessing.

Bless, O Lord, us and these thy gifts which from thy bounty we are about to receive, through Christ our Lord. Amen.

May the King of eternal glory make us partakers of the heavenly feast. Amen.

God is love, and he that dwelleth in love, dwelleth in God and God in him.

Or

Bishop Hilsey's Primer, 1539. The eyes of all things look up and wait upon thee, O Lord, and thou givest them meat in due time. When thou givest it them, they gather it: when thou openest thine hand they are well satisfied. Thou openest thine hand and replenishest all things living with thy blessing.

O Lord God, our heavenly Father, bless thou us and these thy gifts which we here receive of thy blessing and bounteous goodness, through thy Son, Christ our Lord. Amen.

GRACES AFTER MEALS

Sarum Manual. The God of peace and love abide with us always. But do thou, O God, have mercy upon us.

Thanks be to God.

We give thee thanks, Almighty God, for all thy benefits, who livest and reignest God for ever and ever. Amen.

Glory be, etc.

As it was, etc.

May the Name of the Lord be blessed now and evermore.

Bishop Hilsey's Primer. We thank thee, O Lord our Father, and thy Son, Jesus Christ our Lord, for all Thy benefits, which livest and reignest from age to age, world without end. Amen.

Several other forms will be found in the additional Prayers appended to "The People's Missal" (E. A. L. Clarke), which is a storehouse of valuable devotions.

CHAPTER VII

Light

IT is not altogether easy to determine the point at which the use of light ceases to be merely utilitarian and becomes symbolic. Probably in many cases it is both. Nor is it easy to say which of the many meanings it can

bear is conveyed by any particular instance of its use. Probably the various meanings were not sharply distinguished, and more than one may have been present to the minds of the users. In any case we find it largely used in religious and civic rites among pagans, as well as among the Jews. A number of instances are collected by D'Israeli, in his essay on "Fire and the Origin of Fireworks" in "Curiosities of Literature." Thus the ancient custom of kindling a bonfire in the market-place of every town in Italy to consecrate a special day of rest in the season of seed-time is attributed to Servius Tullius, one of the Kings of Rome. Fires of this kind are not uncommon in heathen observances, and in Scotland we read of the "Beltane Fires," which some have sought to connect with the dim tradition of the worship of Bel or Baal.[1]

[1] In the life of St. Patrick, written by St. Evin, his contemporary, there is an instructive incident bearing on this subject. King Laeghaire, the chief King of Erin, was about to hold his solemn festival at Tara. The sacred fire that he would light should be the first in all the land to pierce the gloom. But Patrick, not knowing and not caring, lit high upon the hill of Slane, over against the hill Tara, the Easter Fire; for it was Holy Saturday. The angry King stormed against the offender. But the Druids said, "If it is not put out by morning, it will never be put out." And history shows that Christianity triumphed, and its sacred observances struck deep into the imagination of the heathen Irish. For the latter were never much inclined to the worship of figures of wood

Fire, according to the same author, was a symbol of majesty and terror, and he cites Herodotus' statement that Asiatic kings used to have fires borne before them on small altars of silver in state processions. These fires, another writer mentions, were considered holy and eternal, and thus afford a striking parallel to the pillar of fire which preceded Israel in the wilderness.

The use of fire in Sacrifices introduces another conception, its consuming property, and hence it was adopted as the exclusive medium of offering animal sacrifice to the deity, both among Jews and pagans. The purity of flame and its purifying properties thus symbolized another attribute of divinity.[1]

and stone. "Their favourite god was the sun," says Mgr. Ryan, in his short account of St. Patrick, "and their religion was characterized by the freedom and picturesque beauty of rite always found in that form of worship." It is easy to understand how Christian ceremonial was assimilated, and has never lost its hold upon that country.

[1] "From the latest times of paganism to the early ages of Christianity, we can but rarely quote instances of fire lighted up for other purposes, in a public form, than for the ceremonies of religion: illuminations were made at the baptism of princes, as a symbol of that life of light in which they were going to enter by faith: or at the tombs of the martyrs to light them during the watchings of the night." (D'Israeli, "Fire and the Origin of Fireworks.") The same writer goes on to mention that fireworks were first used by the Florentines and Sienese, who "began their attempts on the feasts of St. John

The Vestal fire, preserved with such fidelity in the temple at Rome, seems to have been more than a symbol of the goddess. It would appear to have been in some sense identified with the goddess herself, for Ovid (Fasti, VI: 295–8) tells us that the goddess was not worshipped at her shrine under any personal image. Elsewhere, statues of Vesta were found, but still the connexion with fire is not absent, for the figure bears a flaming torch, and in one instance (quoted in Lessing's "Laocoon") the people of the town boasted that they possessed a statue upon which snow or rain could not fall, thus symbolizing the light and flame which constituted the essential character of the goddess.[1]

Baptist (cf. footnote to p. 2) and the Assumption, on wooden edifices which they adorned with painted statues, from whose mouth and eyes issued a beautiful fire."

[1] "The custom of lighting a bonfire on St. John's Eve, Midsummer Day, is still prevalent in the West of Ireland and shows no sign of dying out. It is of immense antiquity, and comes to us from pagan ancestors who celebrated the day of the sun's greatest strength by acts of fire worship.

"Christianity, in its conquest of paganism, took over a great many customs connected with the worship of the old gods and incorporated them into the Church's system by giving them a new significance. The bonfires of St. John's Eve escaped this process of naturalization, and remain to-day without any religious meaning."—Geo. Birmingham, "The Lighter Side of Irish Life."

Another line of inquiry leads to the connexion between the use of lights and the worship of the Sun. The Persian

Returning to D'Israeli, the following further instances may be quoted: "The Greeks lighted lamps at a certain feast held in honour of Minerva, who gave them oil: of Vulcan, who was the inventor of lamps, and of Prometheus, who had rendered them service by the fire which he had stolen from heaven." The illumination on the feast kept in honour of Ceres was intended as a reminder of her search for her daughter in the darkness of hell. On other occasions illuminations were used for secular and utilitarian reasons, but always with the implied notion of rejoicing, just as in modern torchlight processions, bonfires and fireworks.

These examples bring out the following meanings attached to light: it indicated rejoicing, it was a sign of majesty and respect, it expressed the purity of the divine being, it typified the all-pervasiveness of deity, and it fittingly represents the diffusion of knowledge.[1] All these meanings are paralleled in Judaism.

Passion Play described by Matthew Arnold ("Essays in Criticism," Chapter VII) makes use of "coloured lamps which are lighted for the praying and preaching."

[1] Dean Church, in his essay on Dante, says: "Light in general is his special and chosen source of poetic beauty. No poet that we know has shown such singular sensibility to its varied appearances, has shown that he felt it *in itself the cause of a distinct and peculiar pleasure*, delighting the eye apart from form, as music delights the ear apart from words, and capable, like music, of definite character, of endless variety,

Josephus tells us (Antiq. XVIII, Ch. IV, 3) that lights were used as a mark of respect, a light was even burnt constantly before the Sacred Vestures of the High Priest. This use of light to signify respect[1] is not exclusively religious. The Grand Lama of Tibet is said to be surrounded in his palace by a profusion of lamps and torches. The normal way of welcoming a royal personage is to use artificial illuminations. A state dinner, or even a private function, usually requires lighted candles on the table, though not needed for purposes of giving light. This is said to be derived from the practice of the refectory, where two lights and a crucifix were placed on the table before the abbot.

Light in the sacred Scripture is associated with the nature of God himself: the Psalmist (102: 2) says: "Thou deckest thyself with light as it were with a garment." The worship of the Sun by heathen devotees was condemned, but at the same time the association of light with the deity is attested by innumerable passages of

and infinite meanings. He must have studied and dwelt upon it like music." There follows an eloquent passage describing the manifold beauties of light, as seen in stars, and planets, reflected in gems, mirrored in water, etc.

[1] On July 30th, 1912, the night when the Emperor of Japan died, the Government ordered every household to hang out a lantern and to pray for him. Possibly this injunction was merely a sign of respect, but it may also have had a religious significance.

the Old Testament. The belief that light originates and propagates life is a very widely held one. Thus Shelley with his sympathy with pagan ideals, says :

> " The Sun comes forth and many reptiles spawn.
> He sets, and each ephemeral insect then
> Is gathered unto death without a dawn."
>
> ("Adonais," Canto XXIX.) [1]

But the Scriptural sense attached to light is most frequently that of diffusion of knowledge and dispersal of ignorance, and it is in this sense that the first words of Psalm 27, " The Lord is my light and my salvation," are adopted as the motto of the University of Oxford. It is an easy transition from this significance to the sense of mission. Those who in darkness " have seen a great light " (Isa. 9: 2) represent the peoples to whom the Gospel is to be preached. " Thy word is a lamp unto my feet and a light unto my path " (Ps. 119, 105) conveys the same idea, the dissemination of knowledge. Thus we should expect to find lights used in the Temple worship,

[1] The passage (Ecclus. 42 : 16), " The sun that giveth light looketh upon all things, and the work of the Lord is full of his glory," has been held to express the same belief, and Dante, in his letter (Epistola X) explaining the purport of the Paradiso, has an echo of the same idea, where he expresses the speculation that " essence " and " virtue " proceed from " the First," and lower intelligences receive light from the higher and reflect it to those lower than themselves.

as Josephus informs us was done, but it is not certain whether these were burned by day or only by night. The passage in 1 Samuel 3: 3, "ere the lamp of God went out in the temple of the Lord, where the Ark of God was," refers to the tabernacle at Shiloh, and not to the Temple, but doubtless the same custom prevailed in the latter. For reasons which will be sufficiently obvious, the use of lights in Christian worship cannot be traced with any detail in the New Testament. The lights used in the upper chamber in the scene described in Acts 20 were doubtless purely utilitarian, but it is probable that their liturgical use is apostolic, for the symbolism was present to the mind of St. John as shown by his vision (Rev. 1: 12, 13, the Seven Golden Candlesticks), and the customs they had inherited from their Jewish upbringing would prompt the Apostles to employ that symbolism in Christian worship so soon as circumstances permitted. Our Lord had said, "I am the light of the world," and it is supposed that he took up the imagery suggested by the ceremonials of the Feast of Tabernacles, when candelabra were lighted in the Court of the Women on the first evening of the Feast and "these flung their light over the whole city" (Plummer on St. John 8: 12). "God is light," says St. John later on, "and in him is no darkness" (1 St. John 1: 15). The writer of the Epistle to the Hebrews is also

familiar with the symbolism of light and applies it to Christ (1 : 3). The Song of Simeon declared that Christ should be the " Light to lighten the Gentiles," and the Prologue of St. John's Gospel expands this to " the true light which lighteneth every man that cometh into the world." The Christians, then, transferred to Christ the Old Testament symbolism of light, and would not hesitate to use it when occasion offered.

Another conception came from Pentecost. The descent of the Holy Spirit in tongues of flame must have immeasurably strengthened the metaphor of light, connecting it with the Old Testament description of God as a " Consuming Fire."

Thus there was every probability that the symbolism of lights in worship would be used by Christians, but no clear statement about it is encountered for a considerable time.

Perhaps the likeness between Baptism and the initiations at the various pagan mysteries suggested the use of lights at the administration of that Sacrament. We know that the mysteries of Demeter (Ceres) in search of her daughter (Kore) were celebrated with the accompaniment of illumination. We find Clement of Alexandria borrowing the metaphor from these mysteries when speaking of Baptism, " O truly sacred mysteries! O stainless light! My way is lighted with torches, and I survey the heavens . . ." (quoted by Hatch, " Hibbert Lectures," p. 288).

True, the Christian apologists denounced the mysteries, but at the same time the stream of ceremonial which flowed from Greek religion[1] exercised as powerful an influence as that which had proceeded from Judaism, and we find as early as Justin Martyr the expressions, "illumination," "the enlightened," etc., in allusion to the baptized (see Hatch, "Hibbert Lectures," Ch. X).

St. Chrysostom speaks of the blaze of lights on Easter Eve, as the white-robed band approached the church, as turning darkness into day. This is very reminiscent of the description of the torchlight processions of the initiates at the Eleusinian Mysteries. The description of

[1] An interesting parallel to the Holy Saturday ceremonies connected with light is furnished by the following account of "a remarkable festival celebrated by the Aztecs at the termination of the great cycle of fifty-two years . . . when the sun was to be effaced from the heavens. . . . As the dreary season of the winter solstice approached and the diminished light of day gave presage of its speedy extinction . . . they broke in pieces the little images of their household gods . . . the holy fires were suffered to go out in the temples and none were lighted in their own dwellings. On the evening of the last day, a procession of priests moved from the capital to a lofty mountain about two leagues distant. They carried . . . an apparatus for kindling the New Fire . . . by the friction of sticks. . . . Couriers, with torches lighted at the blazing beacon, rapidly bore them over every part of the country, and the cheering element was seen brightening every altar and hearth."—Prescott, Ch. IV.

the Baptism at Rome on Easter Eve (quoted by Hatch, p. 301), speaks of lights carried before the Pope and his attendant priests; then, when the Exorcism and the Baptism have taken place, a light is given to each candidate and when the tapers are kindled and the baptized stand in a great circle, the light makes the night continuous with dawn.

Lights have been continuously associated with the Sacrament of Baptism, and in the Latin Rite a taper is placed in the hand of the infant, with the words "Receive this burning light and preserve your Baptism blamelessly." Lights, placed near the font are found in some churches and help to revive the dignity which ought to surround this great Sacrament.

It is convenient here to notice the Holy Saturday Ceremonies. The blessing of the Paschal Candle is said to be traceable to the fifth century. The observance now takes place on the morning of Holy Saturday, but anciently it was an evening service, as shown by the frequent references to night in the Preface, etc., used. This is probably due to the fact that the Mass on Easter Eve was originally a Midnight Mass, like that of Christmas, and there was no Eucharist on Holy Saturday, which was a solemn fast-day, second only to Good Friday. An enormous candle was placed in the sanctuary; it frequently weighed 33 pounds, in allusion to

the years of our Lord's life. This candle symbolized our Lord, the Light of the World. It was blessed by a deacon,[1] the blessing being a series of beautiful prayers attributed to St. Augustine, and they were chanted to a melody which is declared to be the most perfect piece of plain chant, and the only specimen of pure Ambrosian music in use in the Church. It is known as the Exultet. Five grains of incense are blessed and inserted in the candle, representing first the sacred wounds, and then by a kind of secondary symbolism, the spices with which our Lord's body was embalmed. This light is burned at all principal services from Easter to Ascension Day, when it is extinguished after the Gospel and removed after the Mass. In the Holy Saturday ceremonies the Easter Candle is taken down and dipped three times in the font, during the hallowing of the latter.[2]

[1] The New Fire is previously blessed by the priest.

[2] The Exultet is remarkable among the canticles of the Church, both for its intricate and difficult melody and for its singular structure. It is a kind of invitation to people to rejoice in the radiance of the light of the resurrection, and proceeds: "Wherefore, my beloved brethren, I pray and beseech you . . . to call with one accord on the loving-kindness of our God." Then it suddenly changes into a semblance of the Eucharistic Office, with Sursum Corda, and proper Preface. Another singularity is manifest in the latter, for seven times it declares "This is the night . . etc.," though for many centuries it has been a morning observance. In the course of this

We have now to notice the use of lights in connexion with Mass. The first direct evidence is that of St. Jerome, who defends the use of lights at the liturgy against one Vigilantius who had attacked them. He tells us that lights were used at the Gospel in all the Churches of the East as a sign of joy.

Dionysius the Areopagite, writing at the end of the fifth century, speaks of the priests as "the enlightened," and the communicants as seeing spiritual things through mystic light. St. Paulinus of Nola, in the next century, has many allusions to the candles used in the ceremonials of divine worship (quoted by Dr. Rock in "Hierurgia.").

Probably, at first, candles were not placed on the altar, but were kept round about it. Lamps were suspended before the altars, perhaps from the canopies which usually surmounted them. The only material of which altar candles can be made is beeswax. The Latin Church has been known to allow the celebration of Mass without candles at all (see instance quoted by Dr. Lambing in "The Sacramentals of the Catholic Church"), and recently in Belgium electric candles have

long Preface we meet with the strange phrase, "O felix culpa," in reference to the Fall. After the Preface comes the "oblation of Wax," which by some is said to be a reminiscence of Vergil's "Praise of the bee."—Fortescue, "The Mass."

The reader is referred to Feasey's "Holy Week Ceremonial" for much information on this subject.

been permitted at Malines Cathedral, etc., owing to the impossiblity of getting wax. This use of stationary lights in church has never officially been interrupted in the English Church, and a pair of candlesticks is always furnished for the celebration of the Communion in the equipment provided for a naval chaplain. The use of two lights upon the table is prescribed in the Eastern Church, and in the Anglican Canons of 1603.

The Latin use also required two lights at a Low Mass. The Western custom is to place six lights on the altar at principal services.[1]

Lights are also traditionally associated with funerals. It was the custom to place a lighted taper in the hands of the dying, or even in the hands of anyone in danger of death, e.g. in a storm. The bodies of the dead were surrounded with lights, as they still are at a lying-in-state. Lights were carried in the funeral procession of George II, and even in the eighteenth-century funerals, such as that of the notorious John Wilkes.

There is one day on which special ceremonies connected with light are employed, viz. the Purification or Candlemass, February 2. This observance is an instance of the way in which the Church superseded the licentious pagan festivals

[1] For use of lights in worship cf. accounts of temple of Jupiter Capitolinus at Arsinoe, in MS. in Berlin.—Hatch, "Hibbert Lectures," p. 305.

by its religious observances. It is believed that Pope Gelasius at the close of the fifth century instituted this feast to take the place of the Amburbalia, which were celebrated every five years, when the city of Rome received tribute from the provinces. Processions through the streets of the city, with lighted torches, were customary on this festival, and the Christian observance simply altered the motive to the honour of the Mother of God. The allusion is obviously to the Nunc Dimittis with its key-note "a light to lighten the Gentiles" first uttered on the occasion of the Purification. Candles are blessed and carried in the procession on this day. The blessing of candles is found in five prayers used during the ceremony, as well as in antiphons sung in the procession. The first prayer is to God the Father for health: the second and third are to God the Son for holiness: the fourth and fifth are for illumination through the Holy Ghost. After the procession follows the Mass of the Feast. The procession on this day is of special importance, and is one of the few which are ordered in the Western Rite. St. Bernard, in his second sermon on this feast, thus described it: "They walk two-and-two, holding in their hands candles lighted, not from common fire, but from that which had first been blessed in church by the priests, and singing in the ways of the Lord, because great is his glory." He

shows that the concurrence of many in the procession and prayer is a symbol of our union and charity, and renders our praises the more honourable and acceptable to God. We *walk*, as we sing to God, to denote that to stand still in the paths of virtue is to go back. The lights we bear in our hands represent the divine fire of love with which our hearts ought to be inflamed, and which we are to offer to God without any admixture of strange fire, the fire of concupiscence, envy, ambition, or the love of creatures. We also hold these lights in our hands to honour Christ, and to acknowledge him as the true light whom they represent under this character, and who is called by Holy Simeon in this mystery "A light to lighten the Gentiles," for he came to dispel our spiritual darkness. The candles also express that by faith his light shines in our souls: as also that we are to prepare his way by good works by which we are to be "a light unto men" (quoted by Alban Butler, "Lives of the Saints").

What St. Bernard says of the Candlemass procession applies to the carrying of lights in other processions. They are usually borne at the head of any liturgical procession (except on Palm Sunday, when palms are used instead), and in England a liturgical procession was usual before the principal Mass on Sundays. Indoor processions were more common with us than

the outdoor processions which were customary on the Continent, owing to the exigencies of climate. Hence, only four such indoor processions are ordered in the Latin Rite, Candlemass, Palm Sunday, Good Friday, and Corpus Christi.

The observance of Candlemass in this country did not quickly die out. Dr. Donne in one of his sermons defended the practice of "admitting candles into the church" on this day. It was still a "grand day" at the Temple Church as late as 1720, and the Sunday before Candlemass was kept at Ripon Cathedral in 1790 with one continued blaze of light all the afternoon by reason of the immense number of candles." (Dearmer: "Parson's Handbook," p. 509).[1]

The custom of elevating torches at the Mass (at the elevation of the Host) dates from the thirteenth century and is a development of the principle that lights are employed to signify honour and reverence. These were used in varying numbers: thus at St. Nicolas, Bristol, two torches were ordered (Atchley, "Ceremonial Use of Lights"). In Western Ceremonial four,

[1] Of Bishop Cosin it was said: "He was so blind at evensong on Candlemass Day that he could not see to read prayers in the minster with less than three hundred and forty candles, whereof sixty he caused to be placed about the high-altar: besides, he caused the picture of our Saviour supported by two angels to be set in the quire."—D'Israeli, "Curiosities of Literature." Note to Chapter in "Secret History of Charles I."

six, or more are used. They are employed at the principal Mass (even if a Requiem) and are removed after the Consecration, unless there is a general Communion, e.g. Maundy Thursday.

There is no fixed principle about the number of lights which may be borne in processions. Usually two lights precede the Cross (or follow it, in the English use), and two lights precede a bishop if he takes part in the procession. But custom often assigns extra pairs of lights before banners or images, and, indeed, lights may be borne by all those taking part, as a sign of rejoicing.[1]

We may sum up the result of this inquiry by

[1] "A very beautiful custom survives in the West of Ireland, in the use of Christmas candles. These are long, thick candles, sometimes weighing a pound. One is lit in every country house on Christmas Eve, and left burning all night. The door of the house is also left open. The idea, a truly pious one, is that there should be a light and a welcome in every house that night for the Son of Man, should he return to earth. His faithful people are unwilling that he should be lodged a second time in the stable of an inn. . . .

> "Day closes in the cabin dim,
> They light the Christmas candle tall,
> For him, who is the light of all.
> They deck the little crib for him
> Whose cradle is earth's swinging ball."

Quoted by Geo. Birmingham, "Lighter Side of Irish Life."

noting that the Church has employed lights in worship from the earliest times (thus in the Pilgrimage of Etheria, *c.* 385, in describing Vespers, there is a mention of "a very great light, all the candles and tapers being lit"). This light is described as brought to the Church (the Anastasis) from within the cave, where a lamp perpetually burns. Candles in tall candlesticks, and lamps in glass lanterns are placed about the church. There are frequent references, e.g. in the account of the Epiphany Festival, to the great number of lights burning. They are (1) cereofala, or candles on tall candlesticks; (2) cicindelae, or tapers, and (3) lucerna, or lanterns ("Holy Week in Jerusalem," S.P.C.K.).

All ceremonials (with scarcely any exception) involve the use of light. The value of ceremonial is well put in the following passage from Matthew Arnold's "Essays in Criticism" on Eugenie de Guerin: "The religious life is everywhere alike: but it is curious to note the variousness of its setting and outward circumstance. Catholicism has these so different from Protestantism, and in Catholicism these accessories have, it cannot be denied, a nobleness and an amplitude which in Protestantism is often wanting to them. In Catholicism they have from the antiquity of this form of religion, from its pretensions to universality, from its really widespread prevalence, from its sensuousness, something European,

august and imaginative: in Protestantism they often have, from its inferiority in all these respects, something provincial, mean and prosaic." To which should be added the following caution.

" ' The Son of Man in the midst of the Seven Golden Candlesticks.' Blessed indeed are those to whom this vision is vouchsafed. And yet how many have never seen it. There are those who see the seven golden candlesticks: they see the beauty of Catholicism as a system. Its philosophy of life satisfies their minds: the poetry of its historic past, and of its beauty of worship satisfies their imaginations: the vigour of its discipline is bracing to their wills. But they do not see the Son of Man in the midst of it all " (Canon Body).

CHAPTER VIII

Palms

IN 1884 a valuable record was discovered in Italy, at Arezzo, near Sienna, which purported to be the diary of a pilgrimage to the Holy Land undertaken by a lady of rank about the year 385. For a long while this was

supposed to be the work of St. Silvia, but according to the most recent researches the pilgrim's name was Etheria, and she was a Spanish religious who wrote an account of her travels and sent it home to the sisters in her religious house.

One section of the diary deals with Holy Week in Jerusalem, and from it we gain a very full and detailed description of the ceremonies and observances of that solemn period. Here is her description of what happened on Palm Sunday: "As the eleventh hour approaches, the passage from the Gospel is read, . . . where the children, carrying branches and palms, met the Lord saying: 'Blessed is he that cometh in the name of the Lord,' and the bishop immediately rises and all the people with him, and they all go on foot from the top of the mount of Olives, all the people going before him with hymns and antiphons, answering one to another: 'Blessed is he that cometh in the Name of the Lord.' And all the children in the neighbourhood, even those who are too young to walk, are carried by their parents on their shoulders, all of them bearing branches, some of palms and some of olives, and thus the bishop is escorted in the same manner as the Lord was of old" (from Duchesne: "Origin of Christian Worship," S.P.C.K. trans.).

This Palm Sunday procession was dismissed

when the bishop reached the Church of the Resurrection (Anastasis). It formed the model for the procession on that day in other Churches, and the observances of reading of Scripture, chanting of psalms and antiphons, and bearing of palms, especially by children, were imitated all over Christendom, till by the eighth century the liturgical observances of this day were fairly fixed. The Pontifical of Egbert[1] (732–766) contains what is probably the earliest known blessing of palms. St. Aldhelm[1] in a sermon in praise of Our Lady has a reference to the antiquity of the Palm Sunday procession, and by the time of Archbishop Lanfranc the ceremonies had reached a height of magnificence and elaboration which was probably in advance of the practice of other countries, for he is said to have introduced the usage of bearing the Blessed Sacrament in the procession. Much curious and interesting information on this subject is available in Feasey's "Ancient English Holy Week Ceremonial."

The actual observances now carried out begins with the Blessing of the Palms, in accordance with the principle that whatever is to be used in the service of God shall first be dedicated. Probably this is not as ancient as the procession, but it rightly comes first. The priest usually wears a cope and stands at the Epistle corner

[1] Quoted in Feasey, "Ancient Holy Week Ceremonial."

of the altar. There he recites, first a short prayer, then a liturgical lesson from Exodus describing the halt of the Israelites at Elim, next the Gospel of Advent Sunday, which gives the account of our Lord's entry into the Holy City on Palm Sunday. After this comes a prayer for the worshippers, that they may go forth to meet their Lord with the palm of victory, then a proper Preface, and then the prayers of blessing of the material objects.

An interesting feature about this ceremonial is that it includes features indicating that a Mass was anciently said in connexion with it, preceding the High Mass of the day. There is almost all the variable part of the service, the Old Testament lection, Gradual, Gospel, Preface, and Prayers. Fr. Thurston conjectures that an early Mass was celebrated at a chapel or distant altar, then the palms were distributed, and the procession made to the principal altar of the church, where High Mass followed. There is no restriction about the nature of the branches used: in the Sarum Missal nothing is specified beyond "flores et frondes": in many places they used willow, but each country employed what was most readily procurable, and even the Roman rubrics are not strict about the kind of evergreens used, so long as they are not liable to wither. Thus spruce is often used in America, and yew was common in England. It has been conjectured that the

custom of planting one or more yew trees in churchyards owes its origin to this.

The blessing and distribution of palms should strictly be carried out at the High Altar, and the people may come up to the Communion rails for their palms, but this is often modified in the interests of convenience. Indeed, in some Roman Catholic churches even the procession is dispensed with and the palms are simply given to the congregation by an acolyte.

The procession follows, and ever since the ninth century the hymn of St. Theodulf of Orleans has been sung at the procession.[1] The procession, on this occasion, passes outside the church (in the event of inclement weather, it was usual to hold it within, or to go through the cloisters), and in this procession palms are carried by the ministers and all taking part. Arrived at the west door, two or more of the singers enter, and turning towards the door sing the opening verses of the hymn "Glory, laud and honour." The crucifer knocks on the door with the staff of the processional cross, the doors are opened and the procession passes within.

[1] The legend is familiar which attributes this hymn to Theodulf. He was imprisoned by Louis le Debonnaire, at Angers, and on Palm Sunday when the procession, according to custom, halted outside the walls of the prison, the saint raised his voice and uttered the hymn which he had just composed. The King, it is said, was so enchanted that he at once liberated him.

The service then follows the usual order, except that the palms are raised at the Gospel instead of candles. Palms are usually kept for a time after use, and in some cases they are burned in order to provide the ashes on Ash Wednesday.

It is only as a decoration that the use of "palm" survived the "Deformation" in the English Church. In many places it is customary to pluck the willow catkins on the Saturday before Palm Sunday, partly to decorate the church, and partly to strew upon the graves in the churchyard. The latest record of palm for use in church seems to be that quoted by Feasey (p. 58), where, in the accounts of St. Peter Cheap, appears: "Paid to sexton for hearbes on Palm Sunday ij^{d}." A curious custom prevailed till comparatively recent times on Palm Sunday at Caistor in Norfolk. After the second lesson at Morning Prayer, a man used to bring a whip called a "gad-whip" up to the chancel, crack it a number of times, and offer it to the officiant.[1] This gad-whip may have been the "goad-whip" used for beating the wooden ass referred to in

[1] The custom in question is said to be the form of tenure on which the Broughton estate, near Caistor, is held. The wielder of the "gad-whip" represents the tenant of the estate, and brings a bag containing thirty silver coins, attached to the whip, and presents it to the clergyman.—Vaux, "Church Folk Lore," p. 307.

Feasey's "Ancient Holy Week Ceremonial" (p. 74), where it is stated that a figure of Our Lord was conveyed to the church door, upon a wooden ass on wheels! This seems to afford some support to the discovery associated with the name of a prominent peeress!

It is time to turn to the significance attached to palms and processions. Obviously here as elsewhere Christian instinct found in ancient Jewish symbolism[1] the material to work upon. In Leviticus 23: 40 we read the directions given for the observance of the Feast of Tabernacles, "Ye shall take you . . . the boughs of goodly trees, branches of palm trees and the boughs of thick trees and willows of the brook." The Jews expected even children to take part in these solemnities, and hence the presence of children has always been connected with this celebration. The verses of "Gloria, laus et honor" were anciently sung by seven boys from the loft or gallery. Thus the "Hebrew children" had unconsciously been rehearsing the Palm Sunday ceremonial for hundreds of years. Much detail of Jewish observance is given in a forgotten

[1] The 25th and 26th verses of Psalm 118, containing the words "Blessed is he that cometh in the name of the Lord," are said to have been sung as a kind of refrain to the recitation of the Hallel (Ps. 113–118), so that the people who thus welcomed Our Lord on his entry into Jerusalem on Palm Sunday were using a familiar liturgical formula.

and scarce book, "The Jewish Ritual," published in 1753.

This bearing of palms was a sign of joy: the Feaſt of Tabernacles was the Hebrew "Harveſt Thanksgiving," for the palm itself, and the olive associated with it, were of great value and fulfilled many different purposes and supplied many wants. We read in 2 Maccabees 10: 7 that when the Jews had regained their Temple they once more celebrated the Feaſt of Tabernacles and "carried boughs and green branches and palms for him that had given them good success."

It is the same thought that underlies the description in the Apocalypse (7: 9) of the martyrs as bearing "palms in their hands," the emblem of victory. This ceremonial use of branches and flowers is not confined to Judaism. On the walls of the temples and tombs of Egypt are sculptured processions in which palm and olive are borne. Herodotus (VII: 54) says that Xerxes had myrtle branches ſtrewn in his path, in accordance with Eaſtern cuſtom in which the path of a victor was ſtrewn with flowers. Vine branches and bunches of grapes were similarly carried. Livy (Hist. X, 47) mentions that palm branches were given to victorious generals, after the cuſtom of the Greeks.

We may say that the symbolism of Palm Sunday has its roots both in Judaism and Paganism.

Through Judaism it runs back to Nature Worship, for the Harvest is a Nature-feast, and the rejoicings were tokens of thankfulness for the fruits of the earth, of which the tree in question afforded more than one, and for the divine protection aptly symbolized by the shade afforded by the palm in hot countries.

For Christians there is one further piece of symbolism about the palm. What remains of the palm is burnt to make the ashes for Ash Wednesday. Thus it is not merely joy and victory of Nature Worship, but victory through death that we commemorate, and victory in each soul through the burning out of the passions.

It would take us too far from our theme to dwell upon the significance of processions, but it may be said that all instinct seems to require motion to indicate rejoicing. We are familiar from frescoes in our museums with the idea of processions as signs of rejoicing in Egyptian and Grecian days. Similarly the ovation accorded to a Roman Conqueror, or the torchlight procession of a modern secular carnival.

It is true that the Palm Sunday procession, like other ecclesiastical processions, was not a "Choral Walk," but a definite procession from one shrine or altar to another. Nevertheless, motion was the essential thing, and it is not accurate to sneer at processions as being aimless

meanderings.[1] The dramatic instinct in man compels him to employ motion in his most imposing ceremonials, whether it is a Coronation or a carnival.

This is a convenient point to justify the use of ceremonial. There are many values which might be indicated, but we will notice three. The first can be stated in the words of Benjamin D'Israeli in "Sybil," where one of the characters says, "Formerly Religion undertook to satisfy the whole wants of human nature, and by its festivals relieved the painful weariness of toil. The day of rest was consecrated, if not always to elevated thoughts, at least to sweet and noble sentiments. The Church convened to its solemnities, under its splendid and almost celestial roofs, amid the finest monuments of art that human hands have raised, the whole Christian population; for there, in the presence of God, all were brethren. It shared equally among all its prayers, its incense and its music, its sacred instructions and the highest enjoyments that the arts could afford. . . . What you call forms and ceremonies represent the divinest instincts of our nature."

Further, not only does the ceremonial of the

[1] "The country parson is a lover of old customs, if they be good and harmless. Particularly he loves procession and maintains it."—George Herbert, "The Country Parson." This was written in 1652, and refers more particularly to the Rogation processions.

Church level all alike and share its enjoyments equally among them, but it impresses the indifferent and the careless. "Catholicism," says Matthew Arnold,[1] "is not a great visible force in this country, and the mass of mankind will always treat lightly even things the most venerable, if they do not present themselves as visible forces before their eyes." In other words, Christian beliefs must embody themselves in something demonstrative, for only so will they arrest the attention of the average man.

Again, the rites and services of the Church have a pronounced effect upon those who take part in them. Miss Evelyn Underhill, who is perhaps our chief exponent of mysticism, is not likely to lay undue stress on the value of external observances. Yet she says, speaking of the pilgrimage of Etheria, "We notice first the profound seriousness with which all classes took religious ceremonies and discipline, the extent to which these entered into the common life." . . . Speaking of the processions to the sites connected with the life of Christ, she points out how close and actual was that life to the believer, and adds very significantly, "A long distance seems to separate our modern world, with its kindly, if academic, approval of Christian ethic, and its sense of 'something spiritual somewhere,' from this ardent society, so eager in self-donation

[1] "Essays in Criticism," 2nd series, Chapter VI.

and so vividly conscious of the unseen. If we are ever again to reach its level, our climb will be longer and harder than any Etheria undertook, and it will take more than an Enabling Bill to bridge the gulfs upon our way" (in "Westminster Gazette," August 16, 1919).

Will ceremonial bring us nearer to the unseen? It may help, even on the lowest ground. Lessing, in his "Dramatic Notes," tells us of the reflex effect of acting upon a performer, who on the principle that those modifications of the mind which bring about certain changes in the body *are in turn influenced by such physical changes*, may attain to some measure of feeling. It is the recognition of this truth which has guided the Church in staging the great drama of Holy Week and encouraging her children to participate in it.

CHAPTER IX

Ashes

THE third of the prefaces to the Prayer Book, supposed to have been written by Cranmer, deals with the retention or abolition of those ceremonies which had grown up in connexion with divine worship. The line

adopted is the eminently reasonable one that when ceremonies cease to convey any meaning, and become "so dark that they do more confound and darken than declare and set forth Christ's benefits to us," then it is time for them to be simplified, if not altogether abandoned. That the Sarum use had become over-elaborate, with its multitude of ceremonies, there can be no doubt. Thus Dr. Fortescue ("The Mass," p. 202) says of the Sarum use: "It is very curious, rather barbarous, much too ornate, immeasurably less dignified than ours now," and he instances among the ceremonies that were removed by Roman revision such observances as carrying the Blessed Sacrament in the Palm Sunday procession, and throwing "singing breads" (unconsecrated hosts) among the choir boys. These, and such as these, were felt to be unedifying and were accordingly excised by the Roman reforms of 1570.

Does the ceremonial of Ash Wednesday come under this condemnation? It cannot be said that the ground of a multiplicity of ceremonies justifies its abolition, for Ash Wednesday is free from any very elaborate observances. Nor can it fairly be described as a dumb and dark piece of ceremonial, conveying little or nothing to the participants. The use of ashes as a sign of mourning and humility is very widespread. Its employment is eloquent as a solemn reminder

of death, and of sin the cause of death, and hence of our need of repentance, mourning, and sorrow for sin. Readers of Charles Kingsley's book, "Yeast," will recall how the "hero" chafes at the idea of penitence. He is the type of young man whom Kingsley wanted to exhibit to his generation as an example or reminder of the leaven of rebellion working in the mind of youth. And what Kingsley viewed with alarm as a new discovery in 1859 is a commonplace to-day. It is not only young people who have no notion of the need of penitence: mankind as a whole has largely lost sight of its necessity. Hence religion requires to bring prominently before the eye, as well as the ear, the truth that penitence is the gate through which every Christian must pass. It is to be regretted, therefore, that while so many English churches have revived the ceremonies connected with palms, symbolizing triumph and joy, comparatively few have reverted to the equally eloquent, and still more necessary, symbolism of ashes.

Unlike many of the ceremonies of the Catholic Church, the use of the ashes has no precedent in Paganism. This may well be due to the fact that there was little sense of sin in heathen religions. It has been observed that there is no villain in the stories of Homer: the poet does not appraise merit or apportion responsibility. In contrast to this indifference to good or bad,

we have the strong moral sense of the Hebrew Scriptures. We shall naturally expect, in the ceremonial of the latter, to find the symbolism of penitence. Nor are we disappointed. The Psalmist says: "I have eaten ashes as it were bread" (Ps. 102: 9); Jeremiah says to Zion personified: "Abase thyself in ashes" (6: 26). When Jonah had preached to the people of Nineve, they repented and "the king sat in ashes" (3: 6).

Perhaps Job, more than any other Old Testament writing, brings out the sense of sin expressed by the symbolic use of ashes (2: 8; 42: 6, etc.). Again, Judith in her supplication for victory over Holofernes, abases herself for her people (9: 1) by putting ashes upon her head.

Our Lord bears witness to the current practice of his day, when he says of Sodom and Gomorrah, "They would have repented in sackcloth and ashes" (St. Matt. 11: 21). The only other allusion in the New Testament to ashes is that in the Epistle to the Hebrews (9: 13), where the Old Testament ceremonial of "the ashes of an heifer sprinkling the unclean" is recalled. It was this usage which seems to have inspired the Christian Church to adopt the sprinkling with ashes. The symbolism of penitence is more prominent than that of death. "Dust to dust, ashes to ashes" is reminiscent of Genesis 18: 27, where Abraham

speaks of himself as "but dust and ashes": hence ashes are the emblem of death. It has been supposed that "sackcloth and ashes" were a relic of the remote times of ancestor worship, the survivors adopting the disguise of these unaccustomed disfigurements in order to elude the vengeful spirits of the departed (Kautzsch's article on Religion of Israel in Hasting's "Dictionary of the Bible"). But however the idea arose, ashes have from time immemorial been connected with the thought of death. The customary ceremonies of Ash Wednesday cannot be traced further back than the ninth century, and indeed it was not until the eighth century that Ash Wednesday was included in Lent at all. Previously Lent began on the first Sunday and, omitting Sundays, only had thirty-six fast-days, but the analogy of Moses' forty days in the mount, and of our Saviour's forty days in the wilderness prompted the desire to make up the days of Lent to forty, which was done by pushing back the beginning of Lent to the Wednesday. It would seem that from 820 onwards the liturgical usages of the day were as follows: the office begins with an introit, followed by four collects, then the people advance to the altar rail and the priest marks the brow of each with ashes, saying, "Remember, O man, that dust thou art, and unto dust shalt thou return." While this is in progress anthems are sung by the choir (if it is a choral service), and

afterwards the priest[1] ascends to the altar and begins the Mass of the Day. The ashes used are those of the palms left from the preceding Palm Sunday, and the blessing of the ashes takes place in the course of the four collects referred to. It is done by the priest vested in violet stole and cope. He stands at the epistle end of the altar, on which the ashes are placed in a dish. The principle underlying this practice is the familiar one that everything that is to be used in the worship of God must first be blessed. The collects recited are (1) a prayer to God to spare the sinners who approach him and that he will send his angel to sanctify these ashes; (2) a prayer to God to bless the ashes; (3) a prayer for penitence; (4) a prayer recalling the repentance of the people of Nineve. Then follows the sprinkling of the ashes with Holy Water, and their " imposition " upon priest and people. Any remains are to be deposited in the receptacle for discarded objects that have been blessed: every church should possess something of the kind, in order that things that have been blessed should not be thrown away with rubbish but consumed separately.

Anyone may come up to be signed with the ashes, but in the earliest period the imposition of ashes was confined to public " penitents."

[1] The priest who blesses the ashes should be celebrant at the Mass which follows.

They were directed to come barefooted on Ash Wednesday to receive their penance, which consisted in their extrusion from the Church until Maundy Thursday, when they were reconciled. As time went on, others joined them in this public act of penitence, until in the eleventh century it was ordered that all, both clergy and lay folk, should take part in this observance.

It is not always realized that the Commination Service in Ash Wednesday is "a modified survival of the later medieval rites for that day" (Pullan, B.C.P.). In this service Psalm 51 and the collects and versicles which succeed it are taken from the medieval service. Even the "cursings" pronounced at the beginning are a kind of equivalent for "the Greater Excommunication which used to be proclaimed in the English tongue three or four times a year in the unreformed service" (Pullan). Other links with the past are the use of the seven penitential psalms, formerly recited as the penitents stood awaiting the ceremonies.

CHAPTER X

Vestments

WHEN the Abbé Huc visited the East on his missionary expedition in 1839 he recorded his surprise at encountering among the heathen many of the outward features of the Catholic Religion.

"The cross, the mitre, the dalmatic, the cope, which the Grand Lamas wear on their journeys or when they are performing some ceremony out of the temple: the service with double choirs, the psalmody, the exorcisms, the censer suspended from five chains, which you can open or close at pleasure: the benedictions given by the Lamas by extending the right hand over the heads of the faithful: the chaplet, ecclesiastical celibacy, spiritual retirement, the worship of the saints, the fasts, the processions, the litanies, the holy water, all these are analogies between the Buddhists and ourselves" ("Travels in Tartary and Tibet").

There is ample evidence of the use of special garments for the ministers of the sanctuary,[1] in

[1] Mr. H. G. Wells, in a rather absurd book, "The Soul of a Bishop," puts this truth in an amusing dialogue between the ex-bishop, who wants to become a free-lance religious leader, and Lady Sunderbund, who wants to finance the project.

all quarters of the world and in very different types of religion. We know how much attention was paid to the "garments suited to holiness" (Ps. 29: 2, R.V.) in the Jewish code. We find the "scarlet mantle" of the Aztec priest ("Conquest of Mexico," Chap. III): everywhere a distinctive vesture seems to have been appropriated to the sacrificing priest, from the Roman flamen to the Indian medicine-man.

Opposite conclusions are drawn from the widespread diffusion of similar religious practices. Some see in this fact merely another proof that Christianity is only one among many forms of a universal instinct for religion: others, with truer insight, will believe that God "left not himself without witness," and in his revealed religion has incorporated and sanctioned that which the instinct of man had always employed in his honour.

"You've got to p'each somewhere," she says. "As a man, not as a priest," is his reply.

"Then p'each as a man. You must still wear something."

"Just ordinary clothes."

"Ordinary clothes are clothes in the fashion," she said. "You would have to go to your taila for a new p'eaching coat, with b'aid diff'ently put on, or two buttons instead of th'ee."

"One needn't be fashionable."

"Ev'ybody is fash'nable. How can you help it? Some people wear *old* fashions, that's all."

"A cassock is an old fashion."

Lady Sunderbund had evidently seized upon the truth.

In the Christian Church, it has been said, there is only one rubric, "Let all things be done decently and in order," and to this extent it is true that Christ gave no code of rules to govern the Church's Ceremonial. This fact, however, merely indicates that the Church has the power to settle such matters for itself. Being Catholic, and not Hebrew, it did not attempt to impose Jewish vestures, but left the general principle to work itself out in this as in so many other details.

The Christian vestments have been traced by some to Jewish origin, and certainly they have much in common with the very full descriptions of Jewish vestures and colours given by Josephus. But if the Church borrowed from Hebrew sources, it is most unlikely that ecclesiastical usages would be incorporated into the Christian Tradition, for the Church was at pains to distinguish its rites from Jewish customs. Thus in the instance of the mitre, although such a head-dress was prescribed in the Mosaic ceremonial (Ex. 29: 9), and though Polycrates (Eusebius, "Eccl. Hist.," Ch. V) says that St. John wore the mitre, it is held to have no connexion with that in use in the Church of the Old Dispensation. As a matter of history, this particular part of the bishop's dress did not come into general use till the eleventh century.

This instance illustrates the point in question,

viz. the improbability that the Christians took over any of the Temple customs direct.

But a more tenable view is that the vestments are indeed of Hebrew origin, but go back to the ordinary daily dress of the East, and not to the ceremonial attire of the Temple. This view has much to recommend it, for the Eastern origins of Christian practice are increasingly admitted.

We may describe the Hebrew clothing as follows. There was invariably an undergarment of linen, not unlike the alb. Over this was worn the cloak or burnous. We know from the Gospel narrative that the "coat" and the "cloak" were distinct garments (St. Matt. 5: 40). A girdle is frequently referred to, and these, with the head-dress or turban, would complete the ordinary workaday attire of the Hebrew labourer. In addition, we read of the "long robes" in which the Pharisees delighted to appear; these were for public or state occasions.

This affords a parallel to the vestments used in church, but it must be added that the best authorities in the Latin Church do not accept the identification of the Christian vestments with the Hebrew attire, but consider them to be the survival of the ordinary "dress of the lower orders" of the Roman Empire. For the opposite view, see a pamphlet by Dr. Davey Biggs entitled, "The Gospel Vestments." The reader will also find much information in "Bible Manners and

Customs," by Dr. Mackie, a Presbyterian divine who has resided in Palestine for many years (A. and C. Black).

The theory favoured by a majority of scholars will be found concisely stated in Messrs. Addis and Arnold's "Catholic Dictionary," from which the following quotation may be made: "No quotation can be adduced from any author of the first five centuries[1] which so much as alludes to any difference in form between the dress of priests at the altar and of laymen in common life. . . . It was after the fall of the Empire that the fashion in ordinary attire underwent a revolution and the garb once common to all became peculiar to the servants of the altars" (Art., "Vestments").

This is a familiar phenomenon, as we know from the survival of ancient fashions in Court dress, legal robes and wig, etc. *Ex post facto* explanations are devised to account for such survivals, e.g. the familiar idea that the black silk square handherchief of the sailor is a badge of mourning for Nelson. Well-informed writers on the Navy tell us there is no warrant for the notion, but sailors believe it implicitly and it fosters "the traditions of the Service."

[1] But Dr. Fortescue quotes Origen as indicating the origin of special vestments when he says (in Lev. hom. iv. 6) that "the priest should be clothed in white linen."—"The Mass," p. 33.

Probably the earliest unequivocal account of the vestments is that given in the "Canons of Hippolytus," *c.* 235 (quoted in Pullan on the "Book of Common Prayer"): "When the bishop wishes to partake of the mysteries, let deacons and priests be assembled with him, clad in white garments, more beautiful than those of the people, and splendid if possible. . . . Let the readers also have festal vestments."

St. Jerome, too, indicates a difference of quality, rather than of form, in the vestments appropriated to the use of the Sanctuary, for in replying to Pelagius he speaks of the bishop and ministers "proceeding in white array."

As the utilitarian purpose receded into the background, mystical meanings came to be attached to the different parts of the uniform. Thus the maniple was originally no more than the handkerchief with which the labourer would wipe the sweat from his brow (the "Sudarium"), but in the prayer used by the celebrant in putting it on it becomes the symbol of "tears and sorrow." Reverting to the analogy of the Navy, we find the characteristic square collar of the sailor introduced in the latter part of the eighteenth century, as a means for preventing the grease and flour with which the sailors anointed themselves from soiling their clothes. Traditional meanings attach themselves to the three rows of tape with which the collar is edged,

supposed to refer to Nelson's three great victories, Copenhagen, The Nile, and Trafalgar. But no such idea was present to the minds of the original designers.

It is time to enumerate the different articles of the priest's attire at the altar, as used in the Western Church. First he puts on the amice, a piece of plain white linen, sometimes ornamented with a silk fringe called an apparel. This is really the "turban": it was a head-dress, as shown by the way it is put on, resting first upon the head, like a cowl or hood, then being lowered to the neck, hence the mystical meaning[1] attached, "the helmet of salvation." It is said to have come into use in the ninth century.

Next comes the alb, which, as its name implies, is a white garment or tunic. This is probably the oldest Christian vestment. Early mosaics show the alb but not the amice. It was a Greek garment, and had sleeves. For a long time it continued to be the daily dress of clerics, but the well-known passage in the "Life of Pope Stephen," by Anastasius, marks the beginning of the restriction which confined it to the sanctuary: "Priests and Levites should not use

[1] Prayers embodying these mystical meanings are used by the priest in putting on the vestments. These prayers, with the exception of that relating to the alb, are given by Martene, "De Antiquis Ritibus," as belonging to Church orders of the ninth and tenth centuries.

the consecrated vestments in common life, but only in the church." This was written in the ninth century, but Stephen was the pope who flourished in the time of St. Cyprian, so that carries the injunction back to the middle of the third century.

The alb is fastened by a girdle, signifying self-restraint or continence, as indicated in the prayer customarily said in putting it on. Usually white, it may be coloured, and was often richly adorned with gems.

The maniple we have already noticed: in England it was often called the " fanon " (German " fahne "). This is worn on the left arm below the elbow and is of silk, of the same colour as the vestments. The priest puts it on before Mass (but if there is a procession, he takes it after the procession). A bishop assumes it after the Confiteor. An instance of the adoption of Jewish symbolism is found in the case of the bells attached to maniples in examples in the Middle Ages. The famous Ravenna mosaic in the basilica of San Vitale shows clerics with neither amice nor maniple.

The stole is a narrow strip of silk of the same colour as the vestments, and worn over the neck, hanging down and crossed in front. (The bishop does not cross the stole upon the breast,[1] as he

[1] The King at his Coronation wears a stole pendent like that of a bishop.

already wears the pectoral cross.) Though the Greek word "stole," in the sense of a costly garment, is found in the Gospel (e.g. St. Luke 20: 46—the "long robe" of the Pharisees), it does not seem to have come into use as an ecclesiastical vestment till the sixth century, though some vague allusions are found in earlier times. It appears to have become general in Spain, and was limited to bishops, priests, or deacons. In the East it is specially the mark of a deacon and is worn over the left shoulder. Stoles are usually worn for ceremonies involving blessing, e.g. at a wedding, and occasionally in preaching. This is possibly due to the extension of the practice of preaching at Mass, when the celebrant or deacon would naturally retain his stole. But there seems no reason to assume this vestment specially for the pulpit.

The principal vestment of the celebrant is the chasuble. The word "casula" is explained to mean "a little house." It is a late Latin word, the equivalent of the Greek paenula or planeta. "Paenula" is derived from "phainoles," the same word as "phelone," which occurs in 1 Timothy 4: 13 ("the cloak that I left at Troas").

Originally an outdoor dress, it is still in the Eastern Church practically a mantle or cloak.[1]

[1] The researches of Dr. Wickham Legg and others have made it clear that the chasuble is simply the common type of

It has been a good deal cut down in the Western Church, but is still the most voluminous of the strictly Eucharistic vestments, and is often referred to simply as "the vestment." It undoubtedly dates from the earlier half of the sixth century and would seem to have been restricted to priests, and only to be used in the celebration of Mass.

A curious exception is found in the use of the so-called "folded chasuble" by the deacon and sub-deacon in Advent and Lent. These were originally chasubles of the ordinary kind, worn during the penitential seasons in place of dalmatic and tunacle, except while singing the Epistle

garment found all over the world—a circular piece of material with a hole in it. Dr. Legg quotes Cicero as evidence for its use as "evening dress" among Roman gentlefolk (ad Atticum, xiii. 33). Senators wore it, and in the time of Theodosius they were forbidden to wear the military cloak, but, when in the city (Constantinople), were to wear girded alb and chasuble ("quieta coloborum ac penularum induat vestimenta"). Clergy were enjoined by Celestine I, in the first quarter of the fifth century, not to affect a special kind of attire, but to dress like ordinary gentlemen—i.e. in the garments above noticed. This scarcely supports the view that Christians borrowed the vestments of the sanctuary from the attire worn by slaves. On the contrary, it was the "upper class" habit that was adopted. It is strange to notice that in the mosaics at Ravenna (S. Apollinaris) the Pharisee and the Publican are drawn wearing alb and chasuble, but Our Lord is not represented as wearing them.—See art.: "The Paenula and Chasuble" in "Church Quarterly Review," April, 1916.

and Gospel. They are nowadays very much reduced in size, and often the "folded chasuble" is merely a stole.

The cope next claims attention, though not strictly a Eucharistic vestment, nor confined to the clergy.

Any clerks acting as cantors may wear the cope. It is in origin nothing more than an outdoor habit, a "waterproof," as its Latin name, "pluviale," implies. It is a long cloak of silk reaching to the feet and fastened by a clasp or "morse" in front, and with a hood at the back. It is used in processions, etc., and at offices where solemnly sung. On the use of this vestment since the Reformation, the following quotation from the Report of the Committee of Convocation, May, 1908, is of interest :—

"It should be stated for the sake of completeness that copes continued to be worn by choirmen as well as clergy on various State occasions. Thus on the occasion of the French Ambassador's visit to Westminster Abbey in 1605, 'the choir men vested in their rich copes, sang three several anthems.' Another out of many examples is that of the King's visit to Cambridge in 1624, when 'the choir sang anthems in the Chapel of Trinity College in their rich copes and vestments.' There is no

special form of blessing for the cope,[1] as there is in the case of other vestments."

Other vestments which can be worn by laymen are the dalmatic and tunacle. These are really modified forms of the chasuble. Originally the dalmatic was an undergarment of wool, which came from Dalmatia. From being an everyday garment, it came to be regarded as distinctly a Papal vestment, the use of which was allowed by the Pope to the deacons. A bishop was directed to wear it underneath the other vestments, as symbolizing the summing up of the minor orders in his office. The King at his coronation wears all the episcopal vestments except the chasuble: he is invested with alb (the colobium sindonis), armil or stole, tunacle, cope and gloves (Wickham Legg in " The Coronation Ceremonies ": Church

[1] Much evidence is adduced by Dr. Wickham Legg in the learned paper referred to (" Church Quarterly Review," April, 1916) to show a common origin for the cope or open paenula, and the chasuble or closed paenula. Dr. Fortescue, in his monograph, " The Vestments of the Roman Rite," says of the cope and chasuble that the Eastern Churches know no difference between these two garments, and consider that the undivided paenula (our chasuble) was reserved for the Mass, while the open paenula (our cope) was used for less important functions. Chasubles, however, were not exclusively the dress of the celebrant ; acolytes were known to wear it in the papal procession in the First Roman Ordo, and to this day the folded chasuble (an ungraceful little garment about the size of a University hood) is worn by deacon and subdeacon on penitential days in the Western Church.

Historical Society's publications, LXVII). The absence of amice and maniple point, says Dr. Wickham Legg, to an origin of the royal robes before the introduction of these vestments among the episcopal insignia. There is little to distinguish the tunacle from the dalmatic, except that it was supposed to be smaller and less richly ornamented. It is bestowed upon the subdeacon at Ordination. A bishop wears it underneath the dalmatic when pontificating. The direction in the Prayer Book of 1549, that the ministers shall wear "albes with tunacles" at the Lord's Supper, covers the use of these vestures in our churches.[1]

The mitre[2] and the biretta may conveniently be considered together. The priest's mitre in the Mosaic ritual is not the precedent for the bishop's mitre in Christian usage, but it came into use at Rome in about the time of the Norman Conquest, and thence spread to other Western Sees. Abbots, in certain instances, were also

[1] Even among the Lutherans, the vestments were worn in Germany and Scandinavia. They are still used in the latter, but in Prussia they were swept out of the Protestant churches by order of Frederic William. In some parts of Germany the vestments continued to be used up to the early years of the nineteenth century, as at Nuremburg.

[2] Bishop Seabury must have been one of the earliest bishops of our Communion to have a mitre made. It was made in 1786 in London, and excited the merriment of Dean Stanley when shown it as a relic of the great pioneer bishop.

permitted its use. Three kinds of mitre are distinguished in modern times : (1) the precious mitre, adorned with jewels and only to be used by the diocesan; (2) the golden mitre, which is of cloth of gold but without precious stones; and (3) the plain mitre, of linen or silk, and white in colour.

In the Eastern Church mitres are not worn, except among the Armenian Christians. Priests in the Western Church are entitled to wear the biretta or square cap. It usually has three corners (though doctors of divinity are said to claim a four-cornered cap) and a tassel in the middle. It is not older than the ninth century, and does not seem to have been in use in this country, except possibly at Lincoln. It is simply the " beret," or workman's cap, commonly used in France, the name surviving in our word " barrett," found only as a surname. The square cap of the university student is the form this headgear assumed in this country, but it is too awkward and inconvenient for use in church. Caps are worn in church at the coronation, not only by the King but by the peers, the " cap of estate " being worn with the coronet (Wickham Legg, op. cit.), so that there need be no fear of creating an impression of irreverence by the use of the customary head-covering in church. In the Eastern Church its equivalent is the Kalemavkion.

The surplice should be mentioned, with its variant, the cotta, among the vestments. It was customary for a bishop to bestow the surplice when conferring the tonsure, as a sign that the wearer is now an ecclesiastic. It is a pity that custom has sanctioned the use of the surplice by choir boys and altar boys and even by organ-blowers! The surplice came into general use about the middle of the eleventh century, but before that date it had been used by monks over their fur dresses (pelliciæ). It is a vestment of white linen, usually long and full, but modern Italian fashion has made it into an abbreviated garment, sometimes adorned with lace.

Among the vestments may be enumerated the humeral veil, worn by the clerk (or, according to current Western usage, by the subdeacon) at Mass. This vestment is an oblong scarf of silk worn round the shoulders when taking the sacred vessels into the hands. In strictness, a layman is not allowed to touch the vessels, and like the Levites, acolytes who handle the sacred vessels wrap their hands in the folds of the veil (Num. 4). This is not specifically an ecclesiastical vesture, any more than is the cope, and these two garments may be used by any layman, and do not require to be blessed before being used, nor is there any prayer before putting them on.

For the sake of completeness, the gloves worn by a bishop may be included here. The Council of Poitiers limited their use to bishops, who also were to wear the ring and sandals. D'Israeli, in his "Curiosities of Literature," has collected much information about the history of gloves and notes their use in investitures. They seem to have been connected with the idea of taking possession, and are among the articles of royal apparel at coronations.

We may conclude this account of the vestments with a quotation from Lord Coleridge's comments in the case of Elphinstone *v.* Purchas. Speaking of the Ornaments Rubric, he said, "The clause in question is perfectly unambiguous in language, free from all difficulty as to construction. You are bound to construe the rubric as if those vestments were specifically named in it, instead of only referred to. If an act were to be passed to-morrow that the uniform of the Guards should henceforth be such as was used in the first year of George I, you would first ascertain what that uniform was, and having ascertained it, you would not inquire into the changes that had been made, with or without lawful authority, between 1 George I and the passing of the act."

The value of the vestments is fourfold.

(1) They possess what may be called an objective value in singling out the wearer as one who has

special functions to perform. Policemen, soldiers, nurses, firemen, judges—all are designated by the convenient outward symbolism of special attire, and it is fitting that the priest should be similarly designated by a uniform.

(2) The subjective value these garments possess is that they remind the wearer of the sacredness of the duties upon which he is engaged. It is not without knowledge of human nature that authorities impose uniforms upon the members of the Army or Navy, and visit with severe penalties any conduct which is likely to bring that uniform into contempt. British naval regulations require no less than four variations on the "rig of the day," the first being the seaman's full dress, with good-conduct badges, etc., ranging down to the dress No. 4 for use in the ordinary work of the ship. It helps the wearer to respect himself, as well as to enforce respect from others.

(3) The use of the vestments emphasizes the continuity[1] of the Church of England with the

[1] There is reason to suppose that chasubles were in use in Durham Cathedral down to 1627, for in that year a Chapter Order was passed that three vestments and one white cope were to go to London to be altered into three copes.

Dr. Jessopp, in his "Diocesan History of Norwich," speaks of the sacrilege of the Puritans in 1650, when "Church books and vestments were carried to be burned in the market-place, a lewd wretch walking all the way in front wearing a cope,

pre-Reformation Church. It is well known that the Puritan party wanted to abolish "idolatrous gear," as they asserted in their protests in the time of James I (see Selbie, "Nonconformity," Chap. III), but failing to remodel the Church according to their ideals, they joined the Separatists and left it.

(4) It may be added that the vestments have a value for teaching, by means of the colour sequences they exhibit. Into this it is not necessary to enter at length, for the researches of Messrs. St. John Hope and Atchley into "English Liturgical Colours" (published by S.P.C.K.) show that little regard was paid to colour, but the best and most costly suits were employed to mark the festivals, while old or worn-out vestments did duty on common days. The normal sequence, however, in the West is that of white for festivals, except Whitsun and feasts of martyrs, which are kept in red, black for requiems, violet (a late introduction) for penitential seasons, green for Trinitytide, and gold, which may stand for any of the others, except black or violet.

All vestments (except those indicated above) ought to be blessed before use by the bishop or

which trailed in the dirt, and burlesquing the chant of the Litany." At the Restoration, the people were ready to repair the damage, and the High Sheriff of Norfolk gave a cope, said to have been in existence in 1743.

his deputy, and disused vestments must not be thrown away or disposed of, but if unfit for any Church use are to be burnt.

CHAPTER XI

Sacramental Devotions

AMONG the ordinances of the Church, probably few, outside the Sacraments themselves, have had so marked an effect as those extra-liturgical devotions to the Blessed Sacrament which are now gaining ground amongst us. Certainly no practice can make out a better case for itself judged by the canon of Gamaliel, "If this thing be of God, ye cannot overthrow it" (Acts 5: 39). This may be supported by testimony from many sources. Thus the devotional value of Exposition and Benediction is emphasized in a pamphlet entitled "Exposition and Benediction," by Five Priests of the diocese of Birmingham (Society of SS. Peter and Paul, 6d.), where it is contended that it furnishes the best way of teaching people to pray.

Or take an instance from a totally different quarter. Dr. Orchard, the distinguished Free Church minister, has a service of "Benediction" at the King's Weigh House; he declares ("Homiletic Review," April, 1921): "In this connexion, we have found that Benediction makes an even more powerful appeal than the Mass. I know a Baptist, for instance, who traced his conversion to the Catholic position to the impression made upon him by our service of Benediction. . . . This rite seems to me to teach the central doctrine of Catholicism in a wonderfully simple and convincing way."

Or take the eloquent testimony of Cardinal Wiseman ("Essays," Vol. II), where, speaking of Exposition, he says: "In no other time or place is the sublimity of our religion so touchingly felt. No ceremony is going on in the sanctuary: no sound of song is issuing from the choir: no voice of exhortation proceeds from the pulpit, no prayer is uttered aloud at the altar. There are hundreds there, and yet they are engaged in no congregational act of worship. Each heart and soul is alone in the midst of a multitude."

Enough has been said to show the consensus of experience as to the converting power and the devotional value of the extra-liturgical observances connected with the Blessed Sacrament.

We have now to consider their origin and history.

The most familiar devotion to the Holy Sacrament is the rite of Benediction, but it is really only part of a longer chain of devotions, and will be considered simply as the blessing given at the end of Exposition. We have to go back behind the period at which Benediction became popular, in order to trace the growth of Sacramental devotions outside the actual celebration of Mass.

Here we observe a marked difference of outlook between the East and the West. In the Eastern Church there is nothing corresponding to our extra-liturgical devotions. Emphasis fell on the earlier part of the Liturgy, the Proskomide or Preparation, while in the West, the post-consecration part of the Mass contained the germ of those developments which we are considering. Dr. Fortescue ("The Mass," p. 89, footnote) says: " In comparing this (the Proskomide) with the Roman Rite, we have a typical example of the way in which one detail may evolve into a long ceremony in one place, while it remains quite simple in another. At Rome, the priest, before he begins Mass, puts an altar bread on the paten and the server pours wine and water into the cruets. . . . That is all our preparation. On the other hand, the Reservation of the Blessed Sacrament, which in Eastern rites

remains a mere practical detail involving no ceremony at all, has evolved in the West into a great feature of religious life, entailing visits of adoration, exposition, benediction, processions." This contrast is further seen in the different way of regarding the "remains" of the Consecrated Species. In the West, the ablutions are a ceremonial act: "The Eastern, Gallican, and Mozarabic rites have not developed the rinsing of the vessels into a ceremony at all" (*ib.*, p. 384).

Thus the contrast between Eastern and Western practice in the Liturgy seems to indicate the source of two streams of development in Eucharistic practice. At the same time, it must not be supposed that there is any difference in doctrine, or that the non-appearance of extra-liturgical cultus in the East points to any diversity of belief about the real Presence. For, as Dr. Fortescue points out, the Easterns emphasize the preparatory part of the Mass, the preparation, fraction and Great Entrance (where the unconsecrated elements are carried with great pomp to the altar), by a kind of dramatic anticipation of the moment when those elements are to be consecrated (*ib.*, p. 90). If the Mass is one act, and the consecration not necessarily tied to the recital of the words of institution, then there is something to be said for this attitude. All that is here contended is that East and West are at

one as regards Eucharistic doctrine, but the germ of subsequent developments in the direction of Sacramental devotions is to be sought in the Western Liturgy.

We will now look briefly at three instances of such development. The first in point of time would seem to be what is called the Fermentum. This was a particle from the consecrated species sent by the Pope or bishop from his altar and carried by acolytes to priests of other Churches in the immediate district. The intention was to assure these priests, who at other times might have assisted at the bishop's Mass, that they were not separated from his communion (Fortescue, p. 368). Students will remember that Irenæus says (Eusebius, V, 24) that Victor of Rome sent the Eucharist to other bishops with a like purpose. This was called the *Eulogiæ*.

The next instance we encounter is that of the *Sancta*. This approaches more nearly to the use we are considering. The Sancta were particles of the Reserved Sacrament[1] brought in pro-

[1] The well-known story of Gorgonia, narrated by St. Gregory Nazianzus in his "Orations" (VIII, 18) records how she betook herself by night to the altar and "fell down before it in faith, calling on him who is adored thereon." This looks like an authentic instance of Reservation as early as the fourth century, but so distinguished an authority as Fr. Thurston says, "In all the Christian literature of the first thousand years, no one has apparently found a single clear and definite state-

cession to the altar and placed in the newly consecrated chalice. This seems to have been done in the rite according to the first Roman Ordo, about the end of the eighth century (Fortescue, p. 176) and it disappeared in the ninth century. But an earlier and fuller account comes to us from St. Germanus, who describes the rite used in Paris in the sixth century. Speaking of this ceremony, he says, "And now the Church hymns the Body of Christ as it advances to the altar, yet no longer with trumpets, but with spiritual voices singing the glories of Christ in sweet measures" (quoted from paper in "The Reserved Sacrament" by Rev. G. A. Michell, in Anglo-Catholic Congress Report, 1920).

We have now reached the point at which the use of the Holy Sacrament in processions developed from the Liturgy, though it was some time before this practice separated itself from the celebration of the Holy Mysteries. We hear of a local custom peculiar to this country, of carrying the Holy Sacrament in the procession on Palm Sunday. This is traced to Lanfranc, whose rules, when Abbot of Bec, seem to have been transferred to Canterbury; but some think that Normandy borrowed the custom from

ment that any person visited a church to pray before the Body of Christ which was kept upon the altar."—In Bridgett's "History of Eucharist in Great Britain."

England (see Feasey, "Ancient Holy Week Ceremonial," for a discussion of this).

The principal procession of the Blessed Sacrament is undoubtedly that on the feast of Corpus Christi, which was first observed in 1264, and it is supposed that this was introduced in the time of Pope John XXII, who died in 1333 ("Catholic Dictionary," art., "Exposition").

It is uncertain whether the Holy Sacrament was exposed to view or carried in a closed vessel. Practically all information on this subject is derived from a treatise by Thiers in 1673. The next development was not till 1537, when a friar of Milan, Joseph di Fero, introduced the Forty Hours' Devotion. This is a very valuable means of stimulating prayer and meditation, and it is well to say something about it.

The "Quarante Ore" originated in a time of distress, when plague raged in Milan, and it is a devotion to which Catholics frequently have recourse. It begins with what is called a Mass of Exposition, after which the Host is placed on a throne above the altar. Worshippers who undertake to watch and pray before the Holy Sacrament are arranged in a rota, so that at no time shall the Blessed Sacrament be unattended. On the second day Mass for Peace is said. On the third day there is a Mass of Deposition, at the end of which the Host is replaced in the

Tabernacle. The number "40" was chosen as a reminder of the forty hours during which Our Lord remained in the Tomb. The promotion of this devotion is largely due to the great St. Charles Borromeo, who employed it as a counteracting influence to the licentiousness which prevailed at Carnival time, just before Lent.

The practice of Exposition marks an advance on the processions of the Blessed Sacrament, and the third stage is reached when, at the close of the Forty Hours, a blessing was given with the Holy Sacrament. This was Benediction, and it is the last development of the liturgical cultus of the Blessed Sacrament. It is described as "somewhat novel" in Thiers' learned treatise, and we can find no record of it earlier than a century before his own date. The earlier use, it would seem, was that which still prevails among the Carthusians, of replacing the Blessed Sacrament at the conclusion of Exposition without giving the Benediction.

What is actually done at Benediction is this: the priest takes the Blessed Sacrament out of the Tabernacle and places it in a transparent vessel called a monstrance. This is put on a stand or "throne" over the altar and then censed, the priest kneeling and the people or choir singing "O Salutaris." (This was introduced at the Elevation in the Mass by Louis XII of

France in 1515; thence spread to Benediction.) Then is sung Te Deum, or a Litany, or vernacular hymns, or prayers, or other canticle and then "Tantum ergo," during which the Holy Sacrament is again censed. The Corpus Christi collect is sung, and the priest, wearing the humeral veil, takes the monstrance in his hand and with it makes the Sign of the Cross in silence over the people. (A bishop makes the sign three times.) This is all there is of the ceremony, but commonly a prayer such as the Divine Praises, and the Psalm, "O praise the Lord," with its antiphon are added. [1]

[1] Among Anglicans, the practice of Sacramental Devotions has spread with marked rapidity since the War. The reason for this is clearly brought out in the following passages from the Report of the Archbishops' Committee on "The Worship of the Church" (p. 24):

"From evidence which is before the Committee, it is clear that many persons have entirely outgrown the Book of Common Prayer in its present form; that the book does not satisfy a number of requirements which have grown up in recent years."

The Committee felt that the alienation of the poorer classes which they deplore (p. 13) is partly due to the lack of devotion which appeals to the heart. "It is their hearts which we have lost," they declare, and setting themselves to seek the true approach to the heart, they declare: "The Committee is unanimous in holding that the act of Communion is the true centre of Christian worship" (p. 16). Very significantly they allude to the "widely spread dissatisfaction with the services of Morning and Evening Prayer." Their recom-

mendations as to morning worship do not concern us here, but in the appendix, signed by three members (two of whom are now bishops, and all of whom were Army Chaplains), a very remarkable passage occurs which deserves transcription :

" At present the masses are entirely unprovided with really popular devotions. They have no primary liturgical structure ingrained in their minds : this makes them almost entirely dependent on the clergy to ' take a service.' Is it beyond the power of liturgiologists to frame an act of devotion, the test of which should be that a child could learn it ? . . . It should have a rigid plan or skeleton. The aim of the act should be *to bring the congregation into the presence of God and maintain it there* (italics ours). Commonly, acts of intercession start and remain on the pedestrian level of petition. For introduction to, and maintenance in the presence of God, the picture of Christ (as the Son revealing the Father) must be brought up before the mind and interwoven with the whole devotion . . . the act is one to be shared in by all. This should be brought out by versicles and responses, hymns in which, through familiarity, the most shy will join. Thus, mainly stressed, the act of devotion can contain within it praise, penitence and prayer " (p. 38).

These requirements are exactly fulfilled in the extra-liturgical devotions to the Blessed Sacrament ; and, as the writers quoted admit, if we remain without this type of service " increasing resort to Roman systems will be likely to follow." A vague, but quite unreasonable, impression prevails in some quarters that Article XXVIII condemns all such practices by its concluding clause : " The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped." Attentive study of the XXXIX Articles shows that the framers drew them up with a special purpose, viz., to keep the peace between warring sections. How far they succeeded in their aim it is not our purpose to discuss, but that such was their object is clear

from Bishop Bull's "Vindication of the Church of England," where he says: "She professes not to deliver all her Articles . . . as essentials of faith . . . but only propounds them as a body of safe and pious doctrine for the preservation of peace to be subscribed." It is clear that the compilers guarded their words, and that there is a good deal less involved in the "literal and grammatical sense" than many people suppose (see the booklet, "What About the XXXIX Articles?" S.S.P.P., 1s.).

In this instance, no one will deny the statement of the Article that the Sacrament was not by Christ's ordinance lifted up, carried about, etc., and we are not obliged to go beyond that bare, literal and grammatical statement and read into it a condemnation of Reservation, or even of Benediction. To do so would be to tie down the framers to just those definite pronouncements, which, for the sake of peace and inclusiveness, they were most anxious to avoid.

Accordingly, in many dioceses in England, U.S.A. and the Colonies, the authorities have sanctioned the form of service known as Adoration or Sacramental Devotions, the structure of which is practically identical with that of Benediction. In some places the actual Benediction is replaced by silent adoration. In others Benediction is given with the ciborium and not with the monstrance. The practice stands on exactly the same level as that of Benediction in the Roman Communion, where licence has to be obtained from the Diocesan before the devotion can be used. As with us, so with the Latins, there is room for variation as to the adoption of the rite. In Spain it is little used. In Scotland, the Roman Catholics did not obtain permission for Benediction till comparatively recent years; while in U.S.A. the devotion of the Forty Hours was rare until relatively modern times. With us, the need is increasingly felt, and doubtless, where careful teaching is given, the practice will grow until it becomes a normal part of our devotional heritage.

CHAPTER XII

Ornaments of the Church and Minister

UNDER this comprehensive title we must consider such articles as are employed in the performance of divine worship, or in close connexion with it, omitting those which have been dealt with separately. It is not altogether easy to draw the line between "ornaments" and "utensils," for ornaments were often originally utilitarian, while utensils have in process of time been rendered ornamental. Perhaps the term "instrumenta" will cover both. Some of these have traditionally been considered as bearing a sacred character, e.g. church bells. They have to be dedicated before being used. Similarly, in most forms for the consecration of churches, a number of articles, e.g. the reading desk, are consecrated with special prayers. All additions to the furniture of a church should be dedicated, and it may be left to the common sense of the priest not to employ the solemn prayers for trivial purposes. The principles governing the subject are simple, viz. (1) worship, adapted to man's twofold nature, must have its external

as well as its internal side. It must therefore employ outward means and objects. But (2) all outward things are, to some extent, subject to "the prince of the power of the air." Hence they require to be sanctified, by the word of God and prayer, before they can rightly be used in the worship of God. Moses, we are told (Num. 7: 1) set up the tabernacle, "anointed it and sanctified it and all the instruments thereof, both the altar and all the vessels thereof."

Bishop Wordsworth of Salisbury, in compiling the fullest of the recent offices for the consecration of churches, took exception to the belief that the materials of the church and the instruments of worship required this purification, and accordingly altered the Latin collect of the old Sarum rite, substituting a simpler Greek one, praying that the angels may enter in and be fellow-worshippers with us. "It does not seem appropriate," he says, "in a country long Christian and a new building made of God's good creatures of wood, stone, iron, and the rest" (Church Historical Society's Publications, LII). The good bishop surely underestimated the range of influence of the powers of evil![1] But, adopting his form for the hallowing of churches and their

[1] At the same time the bishop introduced a long prayer of consecration, in which the church is described as "a refuge from evil spirits" (*ib.*, p. 16).

contents, we note the following objects which require to be consecrated, and which we will accordingly regard as partaking of a Sacramental character.

The Holy Table. In the earliest days of the Church it was customary to have but one altar in each church, as is still the use in the East. The necessity for each priest to say Mass and the growth of the belief that "each Mass as a propitiatory sacrifice has a definite value before God: therefore two Masses are worth twice as much as one" (Fortescue, "The Mass," p. 187), had far-reaching effects on Liturgy, Canon Law, even Church architecture. Thus many altars were set up in a church served by a number of priests, and often these altars, and the chapels which enclosed them, were maintained by the offerings of a guild. The modern Roman requirement is that the altar should be of stone, or at least should have a slab of stone let into it, the symbolism of which is that of the offering of sacrifices upon the stone slab, just as a wooden table suggests rather the idea of a meal than of a sacrifice. But this is a modern notion: "In early times the altar was more usually of wood, and an altar of this kind is still preserved in the Church of St. John Lateran at Rome" (Addis and Arnold's "Catholic Dictionary," art. "Altar"). Doubtless the tops of the tombs of martyrs, which were used for the celebration

of the Holy Mysteries, suggested the use of stone as the most fitting material for altars generally, and this has been the custom in the Western Church for fourteen centuries. There are many post-Reformation stone altars in this country, but there is no need to attribute any special significance to the use of that material.

The Latin Church requires that relics should be placed in each altar before consecration, and St. Ambrose is said to have refused to consecrate an altar without them.[1] This looks like a survival of the use of martyrs' tombs for altars. We have dispensed with this requirement, though in one instance (the altar of Selwyn College, Cambridge) there is embedded in the high altar the pectoral cross of a martyred missionary bishop. Bishop Wordsworth quotes the evidence of the only Canon of the English Church bearing on this point (*ib.*, p. 21), to show that the English practice omitted the insertion of relics, or at any rate permitted the placing of the Consecrated Elements in the altar instead. It is better to follow the Coptic Rite and omit the relics altogether, an omission which was permitted in

[1] It was this circumstance which gave rise to the search for the relics of St. Gervasius and Protasius. For a long time after this, the ceremonies of the Burial Service were inserted into the hallowing of altars when the relics of saints were deposited.

this country. "They are," says Wordsworth, in summing up an exhaustive discussion, "in no degree necessary to the full purpose of the consecration of a church, nor are they strictly necessary."[1]

The altar, and any subsidiary altars, ought to be consecrated by the bishop, or by "an abbot possessing the necessary faculties." This would seem to correspond with any ecclesiastical official (archdeacon or rural dean, permitted to dedicate articles in churches, in the absence of the bishop).

The ancient custom, following the "anointing" in Numbers 7, was for the bishop to consecrate with chrism (see on "Holy Oil"). This should be revived where possible, for it cannot be said that even Wordsworth's carefully compiled form has any satisfactory consecration of the altar. A vague, diffuse prayer, relating to the fabric and the sanctuary, is said in the earliest part of the service, and at the end an antiphon followed by a more specific prayer, but with no directions as to the ceremonial to be observed. The ancient usage was to anoint the altar at the points marked by "Consecration Crosses." Such are found in some post-Reformation altars, e.g.

[1] Relics were highly valued by the religions of the East. We learn from Stuart, "Burma through the Centuries," that the wars in the earlier period of the Burmese Empire were entirely due to the struggles of rival princes to possess holy relics, e.g. the tooth of Buddha (p. 32).

that in the chapel of St. Edmund Hall, Oxford. The bad practice of having Consecration Services in the afternoon or evening ought to be swept away. Again we would refer to Dr. Wordsworth's valuable researches. "The probability seems to be," he says, "that the only essentials (of consecrating a building) were the transference of previous ownership on the part of the founder, and an acceptance of the trust by the Bishop of the Diocese, on behalf of the Church, followed by *a solemn celebration of the Holy Eucharist*" (italics Wordsworth's). "It is the Eucharist," he continues, "which proves a church to be a church," and he quotes Duchesne as stating that "a church was dedicated merely by the fact that Mass had been solemnly said in it" ("Origines," p. 389). Thus, in the Eastern churches, if an evening service of dedication is necessary, the consecration is completed by the celebration of the Holy Mysteries next morning, the worshippers, in relays, maintaining perpetual prayer through the night. This seems to be the only solution where bishops insist upon afternoon or evening services of consecration, in defiance of all precedents. Post-Reformation prelates were strict about this, and all the evidence shows that they adhered to the principle stated in, e.g. the Irish Book of Common Prayer, which gives the Communion Service as the framework, into which the dedication is inserted. Only two

post-Reformation exceptions were known, until recent times (on the whole subject see Wordsworth, "On the Rite of Consecration of Churches," pp. 6 ff.).

The Form for the Consecration of Churches drawn up for the Diocese of Salisbury is preceded by a rubric enumerating the various instruments of worship required, and among these are the "Flagon, Chalice, Paten, Almsdish, Covering for the Holy Table, Linen Cloth,[1] Napkins for the same." These are directed, in accordance with traditional custom, to be presented by the minister to the bishop, they are then placed on the Holy Table, and consecrated in two very simple and suitable prayers. The altar cross and candlesticks must be included here (a cross is sufficient,

[1] "The altar is to be covered with three cloths, also blessed by the bishop or by a priest with special faculties. One of these cloths should reach to the ground, the other two may be shorter, or else one cloth doubled may replace the two shorter ones."—"Catholic Dictionary."

Here may be mentioned the houselling-cloth, a strip of linen like a towel held under the hands of the communicants or spread on the altar-rail. In Evelyn's Diary is a note under December 25th, 1652, that "the King and the Duke received the Sacrament first by themselves, the Lords Byron and Wilmot holding the long towel all along the altar." Mr. Vernon Staley quotes this as a post-Reformation example of the use of a houselling-cloth ("Ceremonial of the English Church"), and Dr. Dearmer gives several instances in "The Parson's Handbook" of its survival in parish churches. It is said to have been used at the Coronation of George IV in 1820.

according to the Roman Rubrics)[1] and the Altar Book or Missal, with its cushion or stand, is also part of the furniture of the Holy Table ("Catholic Dictionary," "Altar").

Confining ourselves to the adjuncts of the altar and sanctuary, we add the following objects, which, though not prescribed in the Salisbury order of Consecration, are customary in most well-equipped churches. In the London "Form

[1] Crofton, "Altar Worship," date 1661, says, "On Maundy Thursday, 1636, Mr. Charnock, etc., went to the King's chapel, where they saw an altar with tapers and other furniture on it and a Crucifix over it, and presently came Dr. Brown, one of His Majesty's Chaplains, and his curate, into the chapel, and turning themselves towards the altar bowed three times."

On the use of crucifixes in church it may be interesting to recall Hume's remark, that the crucifix is "the eternal consolation of all pious Catholics and the terror of all sound Protestants," and the sceptic Strauss observes, "This old chief symbol of Christianity, the Catholic Church is extravagantly fond of placing up and down the country-side; the Protestant Church, in so far as it did not put it on one side with other images, has at least with a kind of shame, removed it to the interior of churches and houses, besides allowing the *empty* cross to stand on cemeteries, steeples and the like . . . The crucifix is, on the one hand, the visible and tangible pledge of the remission of sins to the faithful, on the other the deification of sorrow generally. It is humanity in its saddest plight; it is the most one-sided, rigid embodiment of Christian world-renunciation and passivism. In a symbol of this kind, mankind, rejoicing in life and action, can now no longer find the symbol of its religious consciousness."—Quoted in Sparrow Simpson, "Minor Festivals of Anglican Kalendar," p. 290.

of Prayer and Ceremonies used at the Consecration of Churches," which is that employed in the majority of dioceses, no attempt is made to particularize the " holy vessels " to be used, and it is wiser not to enumerate them officially lest the singular theory that " omission is prohibition " should be brought to bear upon the subject.

There should be among the altar appurtenances a ciborium or pyx for reserving the Blessed Sacrament. The former word was originally the name given to the altar canopy, but in England it was commonly used to describe the vessel, shaped somewhat like a chalice with a cover, in which the Holy Sacrament is kept. Probably the name " ciborium " came to be applied to the vessel rather than the canopy, because the former was suspended from the latter, the pyx thus hung being frequently shaped in the form of a dove. The " hanging pyx " has passed out of use, as less convenient than the chalice-shaped ciborium, Reservation being usually in a tabernacle over or in connexion with one of the altars of the church. There is also a small form of pyx, about the size and shape of a watch, used for taking the Blessed Sacrament to the sick. None of these objects require to be consecrated, but they should be blessed. Care should be taken, particularly in Anglican churches where the Sacred Species is often reserved after intinction, that the proper metal should be used for the

vessel which is to contain the Sacred Species. It ought to be of silver, gilded within.

Some kind of receptacle should be provided, upon or near the altar, in which the ciborium with the Blessed Sacrament should be kept. It is not intended to embark upon a discussion of the respective merits of the hanging pyx, the tabernacle, or the aumbry or cupboard, used for this purpose. "The Sacrament Reserved," by Fr. Freestone, affords a mine of information on this question, and we content ourselves with the mention of a suitable receptacle, in the church or in a chapel provided for it, but not in the vestry; and among the ornaments connected with it should be included a light, kept burning to indicate the sacred Presence.

Here may be mentioned the hanging lamps which have been put up in many churches. (On the symbolism of light, see Chapter VII.) Dr. Dearmer ("Parson's Handbook," p. 112) says there is no authority "for the hanging of seven lamps before the altar," and mentions that four were in use at Durham in pre-Reformation times. The custom of decorating the sanctuary with seven lamps is said to date from Septuagesima, 1869, when they were placed in St. Alban's, Holborn, upon the removal of altar candles (see Mr. G. W. E. Russell's account of "St. Alban the Martyr, Holborn," p. 86). Of recent years they have largely been discontinued

owing to the impression that they are merely "High Church" and rather meaningless, but Gavantus bears witness to the custom of burning a lamp before each altar in church, and several before the principal altar (quoted in "Catholic Dictionary," art. "Lamps").

"De minimis non curat lex," hence we will not encumber these pages with an enumeration of the smaller adjuncts of the altar, but besides the lamps, the tabernacle, and ciborium it may be convenient to include some kind of a bell or gong to mark the approach of the most solemn point of the Liturgy.[1] Perhaps one may hope

[1] The following particulars from the Inventory of Pinner Church, Middlesex, are not without interest, as showing what an ordinary parish church possessed in the year 1553:

Pynner:—

Inprimis—One Cope of Blewe Velvet. Item—ij Other Old Copes. Item—ij Vestymentes of Velvet. Item—One Vestyment of Velvet. Item—One Vestyment of Grayue Color Sylke. Item—iiij Old Vestymentes. Item—vi Belles, whereof one is called the Saunce Belle. Item—x Aulter Clothes, good and badd. Item—One pair of Orgaynes. Item—ij Latten Crosses ane Sencer of Latten. Item—ij Hande Belles; iij Olde Chestes. Item—vi Surplysis, One Cross Clothe of Sylke. Item—iij Cushions of Sylke for the Aultar. Item—vij Banner Clothes. Item—A Byble and Paraphrasis of Erasmus. Item—One Aultar Clothe of Satten of Bryges. Item—ij Corparascis.

ROBERT BOWLES,
RANULPH CHOMLEY,
ROBERT CHIDLEY."

The significance of the date, 1553, the last year of the reign

that a gong, and not an instrument which produces a noise like a powerful bicycle bell, may be included in the furniture of the altar. This should be rung at the Sanctus and, according to later custom, at the Elevation. The bell in the tower was often rung at this point, as illustrated in the MS. 2 B. VII, in the British Museum, where a rough drawing depicts the priest at the altar, and the acolyte in the act of tolling the bell. The small bell used at the altar differs from the "sanctus bell" according to some authorities, and its use is described in the "Layfolks' Mass Book" thus:

> "Then time is to the sacring,
> A little bell men use to ring.
> Then shalt thou do reverence
> To Jesu Christ's own Presence."

An ornament seldom provided is the houselling-cloth. In the Coronation Service this is mentioned as held by two bishops before the King

of Edward VI, is not to be overlooked.—"London Diocesan Gazette," September, 1922.

Also cf. T. A. Walker's "History of Peterhouse." On page 104 I find, "In Peterhouse Chappel there was a glorious new altar set up and mounted on steps . . . and on the altar a pot, which they usually called the incense pot"; and this was during the mastership of John Cosin (1634–44, 1660), long after the Reformation. In the accounts of the bursar for 1643 appear payments for spices and perfumes, under the heading, "Expensae Sacelli pro Munditiis."

and Queen. It is more commonly stretched over the Communion rails. A pall is also an ornament of the altar which may be provided in wealthy churches. It is really the same thing as the frontal, as shown by the direction in the Coronation Service, where the King is spoken of as making the first oblation, "which is a Pall or Altar cloth of Gold, delivered by the master of the great wardrobe" and afterwards "to be reverently laid upon and afterwards by, the altar." According to the Western use there is to be "if possible a pallium or frontal varying in colour according to the feast or season," but in practice this is very commonly ignored.

CHAPTER XIII

Churching

THE "Occasional Offices" of the Church deserve more attention than they commonly receive. It was the study of the Occasional Offices, we are told in Morley's "Life of Gladstone" (Vol. I, 87), which gave

to that great champion of the English Church his first introduction to its true meaning. Brought up in evangelical circles, he had little acquaintance with the Catholic scheme of life, touched at all points by religion, until, as he tells us, "one Sunday (May 13, 1832) something, I know not what, set me on examining the Occasional Offices of the Church in the Prayer Book," and the result of this study was to present "Christianity under an aspect in which I had not yet known it: its ministry of symbols, its channels of grace, its unending line of teachers joining from the Head: a sublime construction, based upon historic fact, uplifting the idea of the community in which we live, and of the access which it enjoys through the new and living way to the presence of the Most High. From this time, I began to feel my way by degrees into or towards a true notion of the Church."

Few of the "Occasional Offices" have suffered more from perfunctory rendering and formal participation than that of the Churching of Women or, as it is properly called, "The Thanksgiving of Women after Child-birth." The theory underlying the present Prayer Book office cannot be better expressed than by Wheatly ("Rational Illustration of the Book of Common Prayer," Ch. XIII): "For indeed the birth of man is so truly wonderful that . . . the Church orders a public and solemn acknowledgment

to be made on every such occasion by the woman on whom the miracle is wrought." Can it be said that the usual practice, whereby a woman hurries into church before a service and a clergyman reads the office over her, neither waiting for response or intelligent participation, is either "public" or "solemn"?

The service goes back to the Jewish custom of purification (for which the directions are given in Lev. 12), but with a significant difference. The Christian Church, so far from attaching any idea of defilement to the function of motherhood, regards it as a state permanently ennobled and sanctified by the Blessed Virgin. The Christian service is rather derived from her Presentation of her Divine Son in the Temple than from the Old Testament observances, for in the Eastern Church the mother is directed to bring the child with her and present it to God. In the 1549 Prayer Book, as in the Sarum Manual, the service is called the "Order for the Purification of Women," but this title, with its misleading associations, has been dropped in the present book. The earliest mention of this ceremony is said to be found in the so-called Arabic canons of the Nicene Council ("Catholic Dictionary," art. "Churching"). These "Arabic Canons" form a considerable body of supplemental directions with regard to the discipline of the Church,

and are of a much later date than the Council of Nicæa.

The service, as its name implies, was not to be performed in private houses, an abuse which was more frequent one hundred years ago than now. The woman is to come to the church, and according to the practice of the Eastern Church this should be done on the fortieth day after child-birth. However, there is no fixed time with us for this, but usually it takes place on the first occasion when the mother can go out of doors. There is no obligation to undergo this rite, though our Prayer Book has altered the wording of the Sarum rubric from "the woman may come" to "the woman shall come."

The service itself, in pre-Reformation times, consisted of Psalms 121 and 128, the Lesser Litany, Lord's Prayer, Suffrages and a Blessing. In the Prayer Book it begins with a short Exhortation (which is commendably direct and suitable at this point), Psalm 116 or 127, Lesser Litany, etc., as in the ancient office, but instead of the Blessing, a prayer of thanksgiving and supplication is added. The choice of Psalms is better than that of the medieval service, and it may be noted that the only direction is "Then shall the Priest say the CXVIth Psalm," so that the woman need not be expected to say the alternate verses. It is, however, a serious defect that the service, as we have it, contains no direct

Blessing. This would be supplied if the Holy Communion followed according to the concluding rubric, but here, as in the case of the Marriage Service, the ceremony remains incomplete and it would be better if a definite benediction could terminate it.

The ceremonies accompanying the service were simple but expressive. As in the present Latin Rite, the woman knelt at the church door for the first part of the service and was led into church by the priest at its conclusion. The whole service takes place with us inside the church,[1] but the rubric seems to suggest that the old place, near the church door, may still be used ("Shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct"). In the 1549 book "some convenient place" is interpreted as "nigh unto the quire door." The Presbyterians at the Savoy Conference wished the whole service to be read "in the desk or pulpit" (Wheatly, Ch. XIII), but the bishops ruled that: "It is fit that the woman . . . should have a special place, where she may be perspicuous to the whole congregation," and they recommended that this should be near the Holy Table. As the service immediately preceded the Holy Communion, this was

[1] In countries where the Latin Church is on the basis of a Mission, as in U.S.A., the service takes place at the altar rail. This is only tolerated, but not approved, by authority.

plainly the most suitable plan for a communicant, but in view of changed condition it would seem legitimate to place the churching desk in proximity to the font, rather than to the altar. The practice of taking the office at a desk in the side-chapel is in any case ruled out, and the plan of having this office said after a public service is contrary to its aim. Indeed, old Visitation articles indicate that the service ought normally to precede the celebration of Holy Communion (see Wheatly).

The Sarum and Roman Rite had the following additional ceremonies: (1) the woman bore a lighted taper in her left hand; (2) she was twice sprinkled with holy water, once at the beginning of the service, and again when the actual office is concluded and the priest led the woman to the altar. The veil worn by the woman does not seem to have come into use till later, but was insisted upon by the Caroline divines[1] (Pullan, B.C.P., p. 247). The offering of the chrisom, directed in the 1549 Book, was a Sarum custom, though not explicitly ordered in the Manual. It was ordered in the 1549 Prayer Book to be put upon the newly baptized child by the minister,

[1] The rubric at the beginning of the service, directing that the woman shall be "decently apparrelled," implies the use of the veil, and such veils might well be kept in readiness. According to Wheatly, a woman was excommunicated in the reign of James I for refusing to wear the veil.

and to be offered by the mother after being churched. Both directions have been left out of our existing book, which only makes mention of "accustomed offerings" which form part of the priest's dues.

The use of the lighted candle seems to have persisted in some parts long after the Reformation, and that of the veil was still current until the slovenly period of the eighteenth century (Pullan, B.C.P., p. 246 ff.).

The priest is vested in surplice and white stole, and in the Latin Rite the woman takes hold of the end of the stole with her right hand while she proceeds to the altar, during the recital of Psalm 23, followed by the words "Come into the Temple of God. Adore the Son of the blessed Virgin Mary, who hath given thee fruitfulness in childbearing." This marks another point in which the superiority of the Latin or Sarum Office is manifest: our somewhat meagre office contains no reference to the Mother of God and no link with the feast of the Presentation of our Lord in the Temple.

It is obvious that the service should be taken by a priest, since it has the character of a blessing, or is followed by Holy Communion. Strictly speaking, it ought not to be used in the case of unmarried mothers. It may be added here that this affords an opportunity for the pastor to give the mother a slip of paper containing

the regulations for the administration of Holy Baptism, such as those issued by the Bishop of London (see "Diocesan Gazette," 1917), and when necessary explaining the meaning of the directions given. Tradition is against the practice of churching several women at the same time, and this can generally be avoided where notice is required.

The question sometimes arises: Ought a woman to be churched when the child has died, and should the customary office be used if the child has died without Baptism? The answer is that, in any case, the service is a thanksgiving for the mother's safe deliverance, and should not be denied to those who have lost the child by death. A special office is needed in the case of a miscarriage, and one is provided in the Priest's Prayer Book, which may be adapted to circumstances. It is not unusual for the priest to be asked to church inmates of maternity homes and infirmaries. In such cases, he should be guided by the principle that the service is essentially a preliminary to the Communion, and therefore should only be said in a place where the Eucharist is celebrated, e.g. in a hospital chapel. If this is impossible, there is no objecting to deferring the ceremony till the mother can come to her parish church. It is desirable that there should be a congregation, and a tradition, which should by all means be

encouraged, suggests that the mother should be accompanied by other married women who join with her in thanksgiving. This point might suitably be commended to the attention of those who attend "Mothers' Meetings" in connexion with a church. It is, perhaps, not inappropriate in these days of limitation of families to recall Wheatly's words on the value of this service, which "by enlarging on the blessings of a numerous family, obviates the too common murmurings of those wretches who think themselves oppressed by such an increase."

CHAPTER XIV

Stations of the Cross

"THE most interesting part of Etheria's narrative," says Miss Evelyn Underhill, in reviewing an English translation of the celebrated "Pilgrimage," "is that which describes the religious life of Jerusalem and especially the ceremonies of Holy Week. . . . We notice first the profound seriousness with

which all classes took religious ceremonies and discipline, the extent to which these entered into the common life"; and the intensity with which the ascetics or "apotactiti" entered into the devotions of that sacred season is shown by their behaviour during the frequent processions of the people to sites associated with the life of Christ. "So close and actual was that life to the believer," continues the writer, "that when the 'Station' was made at Gethsemane, and the story of the betrayal was read, the weeping and lamentation of the hearers could be heard in the city itself." The "values" of ceremonial in which the people take part themselves are, it would seem, far greater than we are apt to imagine.

This quotation from an impartial student well indicates the difference in outlook between modern days and the early period of Christianity, and it also points to a tendency which is likely to make this difference still more marked. What the devoted believers had, which we lack, was that sense of "nearness to Christ," and we are not going to recover it by means of machinery, but by the much more arduous path of devotion.

The thoroughly evangelical devotion of the Stations of the Cross is, in its present form, comparatively modern, but in origin it goes back to the period when Etheria visited the

Holy City, *c.* 380. She tells us that on Good Friday "at cockcrow they come down from the Imbomon (the site of the Ascension) with hymns, and arrive at the place where the Lord prayed, as it is written in the Gospel, 'and he was withdrawn from them about a stone's cast.'"

Thence after suitable prayers and a hymn and Gospel lection, "all, even the smallest child, go down with the bishop on foot with hymns to Gethsemane." There further devotions are conducted, and a slow pilgrimage back to the city follows, and the procession escorts the bishop to the Cross. An address is given by the bishop, the people listen to the Gospel reading describing the trial before Pilate, and then are dismissed for a while. It is now about sunrise, and they go to the pillar where Our Lord was scourged and pray there. Presently the multitudes reassemble at the Cross, where a Station or halt is made, the relics of the True Cross are exhibited, the people salute them, and there follows the "Three Hours' Devotion," i.e. readings from Prophecies and Gospels from the sixth to the ninth hour. At the ninth hour is read the passage from St. John which contains the words: "He gave up the Ghost."

Further processions are made until late in the evening, concluding at the Church of the Resurrection (Anastasis) with the reading of the account

of the Entombment. The people are then dismissed, but many keep watch all night.

Here we see all the features we are acquainted with in the familiar devotion of the "Way of the Cross." Its essential feature is the following of the path taken by our Saviour from the Garden to the Court, from the Court to the Cross, and from the Cross to the Tomb. This is broken up by devotional reading, exhortation, prayers, and hymns. It is a devotion for the people, and therein lies its value: all are encouraged to take part in it. It was this popular character which doubtless commended it to the followers of St. Francis, to whom the modern form of the devotion is due. The Franciscans had a house in Jerusalem, and members of the order were entrusted with the care of those sacred sites which, as we learn from St. Jerome's letters, were objects of pilgrimage on the part of Christians (St. Jerome himself retired to the Holy Land for a period of meditation or retreat). The earliest attempt to make available the privilege of visiting in spirit these sacred places seems to have been made by a Dominican, who erected little chapels at Cordova, each containing a representation of the scenes of the Via Dolorosa. But the Franciscans erected the fourteen Stations in their churches, and for long it remained a privilege of this order to exhibit these sculptures or pictures and to employ the devotions connected

with them. In 1731 the Pope made the devotion of general adoption, but even at the present day a licence has to be obtained from the bishop before the Stations can be set up in parish churches, and if there is a religious house in the district, the preference may be given to it. The representations are permitted to be erected outside, as well as inside, the building, and the number has now been fixed at fourteen. Some have added a fifteenth, viz. the Finding of the True Cross by the Empress Helena, while others have omitted the Veronica Station as legendary. Various minor regulations apply to the Roman Church, chiefly connected with the question of indulgences, which do not concern us here. Each picture is to be distinct and separate from the rest, each is required to be surmounted by a plain cross, etc. It would seem that in the Latin Church fresco paintings are not considered to be "Stations" in the usual sense. The position of the figures is a matter of indifference, but commonly the first one is placed on the Gospel side.

A bishop or his deputy should set up the Stations, but in practice anyone, even a layman, is allowed in the Roman Church to put the Stations up, though at first this privilege was restricted to members of the Franciscan Order. The erecting includes the blessing of the Stations, and this latter must, of course,

be done by a priest, and should normally be done at the place where the Station is to be affixed to the wall.

The Stations commonly in use comprise the following representations, of which some (e.g. I, II, V, etc.) are referred to in Scripture, while others (e.g. III, IV, VII, etc.) record occurrences handed down by tradition. I. Jesus is condemned to death. II. Jesus receives the Cross. III. Jesus falls the first time. IV. Jesus is met by his Blessed Mother. V. The Cross laid upon Simon of Cyrene. VI. The Face of Jesus is wiped by Veronica. VII. Jesus falls the second time. VIII. The women of Jerusalem weep for our Lord. IX. Jesus falls the third time. X. Jesus is stripped of his garments. XI. Jesus is nailed to the Cross. XII. Jesus dies on the Cross. XIII. Jesus is laid in the arms of his Blessed Mother. XIV. Jesus is laid in the Sepulchre. Since 1731 this has been the number authorized in the Roman Church by decree of Clement XII, but before that time there was considerable variety, and even afterwards in some places the fourteen Stations were not all adopted, e.g. in Vienna only eleven were used ("Kirchen,-Lexicon," VI, p. 274). There is a good deal to be said for the practice of some Anglican churches[1] of omitting the Veronica Station, for Mabillon and the Bollandist Pape-

[1] Cf. "Life of Fr. Dolling," by C. E. Osborne, Chapter XV.

broch suppose that the name Veronica came by mere error to be regarded as the name of a person, the word really being a barbarous compound of "vera" and "icon," and meaning "true image." As a matter of fact, medieval writers give the name Veronica to the image itself and not to a person ("Catholic Dictionary," Art. on "Personal Appearance of Christ"). If this is a correct explanation, the continued adoption of the picture in the series of Stations savours too much of the principles of retaining the "values" without the facts. And, as we have seen that there was wide variety in the selection of incidents commemorated, even after the papal decree, we need not feel obliged to accept "all or nothing," but may quite legitimately omit the doubtful legend in question.

Turning now to the use of the Stations, they may be used privately, for which a crucifix or a manual containing the pictures is needed, or they may be used according to the following method in church. The priest, accompanied by two chanters, goes round the church, halting at each Station and reciting the usual prayers, the people remaining in their places. The customary prayers are the Our Father, Hail Mary, Gloria, and a short meditation on the particular scene being contemplated. The latter is given in most Catholic books of devotion. It is a good plan

occasionally for the Stations to be "preached," i.e. for the conductor to give brief and informal meditations as he goes round to the Stations.[1] The hymn, "Stabat Mater," is commonly sung between the Stations, but any suitable hymn or litany is sufficient to represent the original method commented on by Etheria in her account. Two smaller details may be noticed here: (1) It is commonly the custom for the conductor to be preceded by cross bearer and taperers. Though not strictly necessary, this is a reminder of the lights borne in the processions at Jerusalem, as described by Etheria, who says: "over two hundred church candles are made ready to give light to all the people" (Duchesne, "Christian Worship," p. 561). (2) The congregation often accompany the priest round the church instead of remaining in their places. They would, in any case, do this if making the visit to the Stations privately, and it is a good plan for them to identify themselves with the devotion when it is publicly performed.

[1] This was what the Franciscans originally did. But it was considered far too much of a "popular" devotion to find favour everywhere, and in Seville to-day the Cathedral and the older churches will have nothing to do with it.

CHAPTER XV

The Solemnization of Matrimony

HOLY Matrimony is a Sacrament[1]: it is the "Solemnization" of Holy Matrimony which is a "Sacramental." With this, and not with the general subject of Christian marriage, we shall be concerned in this chapter.

The Marriage Service, as set forth in the present Prayer Book, is based upon the medieval service, and behind this lie three separate sets of ideas which we may call the civil, the social, and the religious. To take the civil side of marriage first, it is a commonplace of Christian teaching that the contracting parties are themselves the ministers of the Sacrament: "Marriage is a natural contract between man and woman, which Christ has raised to the dignity of a Sacrament" (art. "Marriage," in "Catholic Dictionary"). Being a contract, the civil aspect is prominent, and some degree of publicity necessary in order that the consent of the parties may be witnessed. This part of the Marriage

[1] The Homily "Of Swearing" says, "By like holy promise the Sacrament of matrimony knitteth man and wife in perpetual love."

Rite corresponds to the Betrothal ceremony in the Jewish religion, but is more probably the direct carrying over of the Roman civil ceremonies into the Christian service. These included the consent of the parties publicly expressed, the giving and receiving of a ring, and the payment of money corresponding to the dowry. The joining of hands was a later piece of ceremonial. The pagan marriage observances were sanctified by a sacrifice offered to the gods who were believed to preside over marriage, and completed by a symbolic ceremony of crowning with flowers. The veiling of the bride is also derived from this service, and gave its name (nuptial) to the whole ceremony. In the Jewish Church the social aspect of marriage is more prominent. Though the betrothal, a distinct ceremony which may precede the marriage by a long interval, should take place in the presence of a rabbi, the observances at the marriage itself are unconnected with any religious rites in temple or synagogue. In Scripture, the wedding feast is the prominent feature. The wedding feast at Samson's marriage, the marriage feast at Cana, and Our Lord's parable of the King who made a marriage after his son will be recalled. Many picturesque features accompanied these solemnities. The bride awaited the coming of the bridegroom in her house until late in the evening. Towards midnight the latter, accompanied by an escort

of his companions, approached the house with flaming torches. These companions were " the sons of the bride-chamber " (St. Matt. 9: 15, etc.). As the procession approached, the bride with her attendants issued forth to meet him. The " lamps " in the parable of the ten Virgins refer to the lights borne in the bride's procession. Bride and bridegroom stood under a canopy (" Huppah "), and the latter wore the " tallith " or prayer-veil. The canopy is the " tabernacle " referred to in Psalm 19: 6 (" cometh forth as a bridegroom out of his tabernacle "). The characteristic feature was the installation of the newly wedded bride in her new home and the wedding feast, to which all were invited (see Dr. Mackie's " Bible Manners and Customs," p. 99 ff.).

The Christian Church retained the civil ceremonies of the Romans, viz. the sponsalia or promises, the subarrhatio or conveyance of the money corresponding to the dowry, the ring, the veil, and other usages, and substituted the Holy Eucharist for the pagan sacrifice. The procession, which seems to have been a feature of the Marriage Service from early times, may be derived from the Jewish ceremonies, and the Communion of the newly married persons, after a special blessing had been pronounced over them, was the fitting climax to the administration of the Sacrament. Besides the veil of the bride,

derived as we have seen from pagan custom, the canopy over the bride and bridegroom was also used while the Benediction was pronounced (see Pullan, B.C.P., p. 218 ff.).

The main features of the Christian service therefore embodied all the essentials of Jewish and pagan custom, the civil contract, the social observances, and the religious rite, the former taken over from Roman and Jewish usage, the last-named being the Christian hallowing of a natural Sacrament.

We reach the medieval forms of administration, and here doubtless variety existed in the additional ceremonies while the main framework remained as described. The banns were the necessary preliminary to the espousals, in order to guard against secrecy.[1]

The betrothal, now absorbed into the service, took place at the church door, and was, of course, in the vernacular. At this point a short homily was naturally expected, and was delivered by the priest vested in alb and stole in readiness for the Mass. The man would here place the money offering and the ring upon the priest's book. The money was *not* the fee: it was the survival of the dowry and had nothing to do with

[1] The Church has always insisted on publicity, and in the Roman Breviary the commemoration of Pope Euarestus in the third century attributes to him the decree that marriages must be public.

the payment to the priest or the clerk. This is clear from the fact that sometimes on the Continent a medal was substituted for it, while in England the offerings were definitely called "tokens of Spousage" in the Prayer Book of 1549.

The ring would naturally be blessed and sprinkled with Holy Water, in accordance with the principle we have repeatedly noticed that objects to be used in religious worship should first be sanctified. The priest then returned the ring and the money to the bridegroom, who gave the money to the bride and proceeded to put the ring on each of the four fingers (counting the thumb as the first finger), with the words: "In the Name of the Father—and of the Son—and of the Holy Ghost—Amen." The fourth finger of the left hand, now called the third finger, was chosen as the resting-place of the ring because, as the Sarum rubric says, it was believed to contain a vein connected directly with the heart—a superstition said to be traceable to St. Isidore of Seville.

The procession followed, during the recital of Psalm 128. Paternoster and Collects were said at the altar step, after which the parties were placed on the north side of the choir, while the priest proceeded to celebrate the Nuptial Mass. The newly married pair advanced to the altar step during the Sanctus, and the canopy was

held over them until the Agnus. Then the Kiss of Peace (or its equivalent, the pax-board) was given by the celebrant to the husband and by the latter to the bride. Immediately after the Fraction came the solemn Nuptial Blessing. In the modern Western rite this is given in two parts, the first part after the Paternoster, the concluding portion at the end of the service. It is really a long prayer or series of prayers relating to the three subjects of "fruitfulness in procreation of children," peace in this life, and eternal bliss hereafter. The service would be performed in this way in the normal case of baptized persons receiving the Sacrament of Matrimony, but the Nuptial Blessing would be omitted where one of the parties had been married before, or, at any rate, where the wife had previously received it. Here a word may be added about the "closed time," in which marriage was forbidden. The prohibited time is from Advent Sunday to the Octave of Epiphany and from Ash Wednesday to Low Sunday. The reason for this restriction is that marriage is an occasion of earthly joy and its celebration is inappropriate during penitential seasons, nor should it encroach upon the observance of the great festivals of Christmas, Epiphany, and Easter. Grave reason doubtless availed to secure a dispensation, even in penitential seasons, as at present in the Latin Church. But a marriage

so celebrated is not completed by the Nuptial Mass or Blessing. Hence a situation has arisen which has led the Roman authorities to permit the Mass and Blessing to be granted at a later date to those who did not receive it at the time of marriage from whatever cause this may have arisen (Decree of Congregation of Rites, 1881).

The Reformed rite in our Prayer Book has been considerably disfigured, but it retains most of the pre-Reformation elements. The ceremony at the church door is now transferred to "the body of the Church" (2nd rubric), but it is not unusual for the priest to meet the bridal party at the door. This is undesirably suggestive of the procedure at a burial, and it seems unwise to adopt it unless the earlier part of the rite, the espousals, is to be performed at the church door.

The wearisome Exhortation which opens the service, and which most people agree in desiring to omit, is said to "bear a striking resemblance to an address in a Parisian rituale of the seventeenth century," and to be traceable to Thomas Aquinas and other theologians (Pullan, B.C.P., p. 222). It is, fortunately, not always understood by those to whom it is directed. In any case, it is too late to be of any practical value where it is placed; what would be much more effective would be an explanation of the Marriage Service

and its meaning, to be given to the parties when they put up the banns. There follows the brief address: "I require and charge you both," spoken to the parties, usually in a lower voice than that adopted for public exhortations. The questions are then addressed to the parties, the answers to which constitute the Espousals. This is followed by the Giving away and the Plighting of the Troth. The ring and the money offering should then be laid on the book. Perhaps a plate, as used in Roman churches, is better for this purpose. The ring should certainly be blessed, even if not sprinkled with Holy Water. A form for this will be found in the Priest's Prayer Book, consisting of a single brief prayer, which may be said in a low voice.[1] The tokens of Spousage, as already noted, are not the priest's perquisite. It is better for fees to be settled before or after the service in the vestry.

The man and woman then kneel for the prayer, "O Eternal God, Creator and Preserver of all

[1] The prayer is as follows: "Bless, O Lord, this ring which we bless in thy Name, that she who wears it may abide in thy peace, continue in thy favour, live, go on and grow old in thy love, and may be increased with length of days: through Jesus Christ our Lord." The prayer, "O eternal God," with its petition that "this man and this woman . . . may ever remain in perfect love and peace together," is an echo of the prayer used in the Sarum service for the blessing of the ring.

mankind," and after this comes a feature which first appeared in the 1549 book, viz. the words: "Those whom God hath joined together let not man put asunder." The sentence is found in Lutheran rituals, but it is believed to belong to the Ambrosian rite and was used by the Polish Catholics in the eighteenth century (Pullan, B.C.P., p. 222). Certainly it is an impressive addition to the service. In some churches, the priest is accustomed to spread the ends of the stole over the hands of the parties, but Fr. Thurston (art. "Marriage," in "Catholic Encyclopædia") says: "In many, and especially the German, rituals the priest was directed to wrap his stole around the clasped hands of the bride and bridegroom while he pronounced some words of ratification." This ceremony may often be noticed in medieval pictures of a marriage, e.g. the espousals of St. Joseph and Our Lady. This is quite probably of heathen origin, for we find a reference to something very similar in Arbeo's "Life of St. Emmeram," written before the year 800. It contains an account of a woman summarily given in marriage to a Christian, her hand wrapped round in a cloak, "as is the custom in Espousals." A most elaborate ceremony of this kind is prescribed in the Rituale compiled for the Christians of Japan in 1605. The Roman Church regards this bit of ceremonial as of rather doubtful authority, and Dr. Wickham

Legg (quoted in Dearmer's "Parson's Handbook," p. 469) finds no precedent for its use in England. Whatever may be the authority for either this ceremony or for the sentence accompanying it, the actual joining of hands is very ancient and is alluded to by Tertullian, "De Virg. Veland.," II.

The priest then pronounces "unto the people" the declaration that the parties are now man and wife, and proceeds to give the Blessing. It will be seen that there are two "Blessings" in our rite.

This, the first one, concluding the first section of the service (Espousals and Wedding), is from the 1549 book, slightly altered, and is traceable to Sarum sources. It forms the concluding part of the Nuptial Benediction in the modern Latin Rite. Here the service might fittingly terminate in cases where the Nuptial Mass is not desired, and in many churches the whole of the latter portion of the service is omitted, the office concluding at chancel step where it began. There is no authority for doing this, but the analogy between those who present themselves to be married without any other qualification than nominal membership, and those in the Roman Church who are married by dispensation, is obvious. Neither are entitled to the Nuptial Mass or the full Blessing, and the revision of the service most in accord with common sense

would be to permit the ceremony to end at this point, except where the full privileges of the Church are desired by those qualified to receive them.

In the event of the service being carried to its proper conclusion at the altar, the procession here follows. The ancient Psalm 128 is used, though an alternative is allowed. This was the Introit in pre-Reformation times, with an antiphon from Tobit. The Introit is rightly the time for the ministers to move forward towards the altar. Here we have an instance of the identity of Introit and Procession.

Before the Mass begins, the Paternoster and Versicles and responses are said exactly as in Sarum use, but the five collects which followed have disappeared, their place being taken by the prayer: "O God of Abraham, Isaac and Jacob" (a version of the second of these collects), followed by a shorter prayer: "O merciful Lord and Heavenly Father," which is the equivalent of the fourth collect in the Sarum series. The fifth of these collects reappears as the "Blessing" at the end of the service. This form is not described as a Blessing, but it is not cast in the form of a prayer. Though opening with the words: "Almighty God," it is really an invocation rather than a petition.

The concluding Exhortation may be replaced

by a sermon on "the duties of man and wife" (see Rubric). It is not easy to "say an address of three sentences," as suggested by the author of the "Parson's Handbook." The Exhortation is long and not very easily intelligible.[1] The Homily on Matrimony issued in the reign of Elizabeth is quite inappropriate. Permission should be sought to omit the Exhortation in any case, for either the service should terminate at the first Blessing, as already suggested, or the Liturgy should follow, and in the latter case the Exhortation is unnecessary, for it is simply a summary of the Epistle (Eph. 5: 22–23).

The Liturgy follows the usual course. The Sarum use employed the Collect, Epistle, and Gospel of Trinity Sunday, a plan sanctioned by some English diocesans, but probably the Epistle from Ephesians 5 would be more in keeping with the Prayer Book, and the Gospel, St. Matthew 19: 3–6, as in the Latin Rite, might fittingly be used.[2] The Archbishop's Committee reported

[1] Bishop Walsham How's "Pastor in Parochia" provides two marriage exhortations for use instead of the Prayer Book form; the second of these is by Dr. Pusey. There is a book of "Marriage Addresses" by Canon Wardell Yerburgh, which provides useful material. Reference may be made to a useful little publication, "In Holy Love," by the Revd. Bernard Hancock (published by the Faith Press).

[2] This is given in the Mass for use at a Marriage in "The English Liturgy."

in 1916 on the necessity for providing special forms for the Occasional Offices, of which the Marriage Service stands in need more than most.

We have already noted the developments of ceremonial which enriched the service; in the East the crowning[1] of bride and bridegroom is a prominent feature of the concluding ceremonies. In this country a custom existed of giving the newly married pair bread and wine (unconsecrated, of course), at the end of the Eucharist, in memory of the wedding feast at Cana. The parties will, of course, receive the Blessed Sacrament.[2] They should advance to the altar rails at the Sanctus. It is not necessary to revive the ceremony of the canopy, nor need the newly married pair hold lighted candles, as in the Sarum use. But it is much to be wished that the Nuptial Blessing, in its complete form, should be bestowed either in

[1] This coronation is indeed one of the chief features of Eastern usage, and is mentioned in the letter of Nicholas I to the Bulgarians in 866. Sometimes flowers are used, sometimes metal crowns. It has been held that the former are a survival of the pagan wearing of garlands, "to bring back the spring and carry in the summer. The Greek bridegroom to-day, as well as the Greek bride, wears a wreath, that his marriage may be the beginning of a new life."—Jane Harrison, "Ancient Art and Ritual," p. 190.

[2] R.C. Authorities urge that the parties should receive Holy Communion (Decree of S.C.R., 1874), though they do not actually insist.

the ancient place or at the end of the service.[1] More important than any other step, however, is the restoration of the Eucharist[2] to its true place as the culmination of a marriage "which the Church unites, the Oblation confirms, and the Blessing seals, the angels announce, the Father acknowledges" (Tertullian, "Ad Uxor.," II, 9).

CHAPTER XVI

Litanies and Rosaries

PROBABLY few forms of devotion are more popular in other parts of the Church, and more disliked in our own, than those known as "litanies." By their variety of range, flexibility of petition, and alternation of parts between priest and people, these devotions ought to arrest and secure the attention

[1] A form for the bestowal of the Church's blessing after a Civil Marriage is given in the "Priest's Prayer Book," p. 46.

[2] The Eastern Church celebrates marriage in the evening, but this is a declension from their original practice.—See art. "Marriage" in "Catholic Dictionary."

of those engaged in prayer. But with us, the general impression of worshippers, other than liturgical students,[1] is that the Litany is long and exceedingly dull, while the various metrical litanies in use are sometimes monotonous and usually feeble.

In the Western Church the litanies chiefly used are three, viz., Litany of the Saints, Litany of Our Lady, and Litany of the Holy Name. These have been happily described as "chains of animated supplication," and the definition of a litany generally accepted is "a form of united prayer arranged in alternate sentences, in which the clergy lead and the people respond." The earliest and shortest form of litany is the "threefold" Kyrie eleison, which in the Western Church has developed into the Ninefold Kyrie at the beginning of Mass,[2] where "Kyrie eleison" is said three times, "Christe eleison" three times and then the Threefold Kyrie is repeated. This would seem to be the proper beginning for a litany, and the form in our Prayer Book

[1] "The Litany is the most admirable part of the Prayer Book. It gathers together the finest utterances of medieval devotion, and the English, in which they are expressed, lingers in the ear and heart."—Pullan, "B.C.P.," p. 168.

[2] Dr. Fortescue says the Litany was abbreviated to the Kyrie, rather than the Kyrie expanded into the Litany. With the gradual lengthening of the Mass, the petitions of the Litany dropped out, only the Kyrie remaining.—"The Mass," p. 236.

beginning: "O God the Father, of heaven" is singular. Mr. W. C. Bishop suggests that litanies were originally commenced with an address to Our Lord ("O Christ, hear us"), and that the invocations of saints which form so prominent a feature in Western litanies were inserted later. But he adds that no forms of litany without invocations have been found ("Church Quarterly Review," Jan., 1915). They do not, however, form an essential feature of a litany, and may perhaps have been collections of short metrical lives of saints strung together and inserted into the original framework, when the latter came to be detached from its original place as a prelude to the liturgy, and used independently. The piling up of epithets which we find in, e.g., the Litany of Our Lady, is not unlike the apostrophes of praise addressed to Judith: "Thou art the glory of Jerusalem! Thou art the joy of Israel! Thou art the honour of our race!" (Jud. 15: 10). The familiar passage in which Isaiah describes the Messiah as "Wonderful, Counsellor, Hero-god," etc., is an instance of a similar stringing together of epithets.

The principle of Repetition is one which is more easily grasped by the simple and unsophisticated than by those whose training and education have led them to distrust emphasis. Yet with all our avoidance of emphatic expression,

we continue to be swayed by the principle that stress is secured by repetition. For example, why do we give "three cheers"? It is because a natural instinct rises to the surface and impels us to signify emotion by means of repeated utterance. If we were logical and restrained in our applause at a concert, the artistes would probably feel discouraged at a single clap, accustomed as they are to measure the satisfaction of the audience by the repetition of this indication of pleasure! The same principle is at work in the repeated salvoes of the guns when firing a salute.

In Scripture, besides the examples already quoted, we find repetition constantly employed, e.g. in Psalm 135, with its refrain, "For his mercy endureth for ever." This is sometimes called the "Litany of the Old Testament," and is believed to have been sung antiphonally, the people repeating the refrain. Another example is the "Song of the Three Children," in Daniel 3: 57–87.

The threefold "Holy, holy, holy" of Isaiah 6 affords another example of what may be called the emphasis of salutation. When the false prophets cried from morning until evening: "O Baal, hear us," they were adopting the same type of supplication. When Our Lord says, in the Sermon on the Mount (St. Matt. 6: 7), "Use not vain repetitions as the heathen do," he condemns

an abuse of the principle, such as that indicated by Acts 19: 34, where the people cried out "for the space of two hours": "Great is Diana of the Ephesians." There is a danger that worshippers may imagine that they will be heard in proportion to their "much speaking," an idea which is not absent from the passage in Isaiah, "Give him no rest till he hath made Jerusalem a praise in the earth." But the same prophet reminds himself that Jehovah is "a god that hideth himself" (45: 15), and urges his worshippers to "put him in remembrance" (43: 26). We conclude, therefore, that the counsel of the cynical author of Ecclesiastes (5: 2), "Let thy words be few," does not represent the highest level of adoration. The child naturally uses repetition in addressing the father, and it is only the unmeaning and mechanical repeating of a phrase that is "vain." St. Paul says to his converts: "Pray without ceasing" (1 Thess. 5: 17), and naturally the Jewish and Pagan use of repetition in prayer passed over into the Christian cultus.

The Litany seems to have been from early times associated with the deacon's office. Something like it is found in the account given by Etheria of the services at Jerusalem in the fourth century. The Vigil Office contains a feature described as follows: "One of the deacons says a psalm, and then prayer is again made, a third

psalm is recited by one of the clergy and prayer is made for the third time and there is a commemoration of all." This takes place in the Anastasis (Church of the Resurrection) at cock-crow on the Lord's Day, and is followed, after an interval, by the liturgy. The supplication by deacon and people alternately is thus seen to be a devotional preparation for the Eucharist. "The first litanies were embedded in the liturgy, later on they were developed independently as processions" ("Catholic Dictionary," art. "Litany").

The earliest use of litanies as supplications used outside the Church, and no longer in direct connexion with the Mass, seems to have been the celebrated instance of its introduction by Mamertus, Bishop of Vienne, in 447. He authorized its use on the Rogation Days,[1] as

[1] The Rogations may fittingly be observed amongst us, particularly in rural districts, by outdoor processions and the use of litanies. The profane custom of "beating the bounds" still takes place in certain districts at the Rogation season; but these were originally intended as religious acts, with halts for intercession, as ordered in Queen Elizabeth's Injunctions of 1559. There is a well-known passage in Izaak Walton's "Life of Richard Hooker," where we read: "He would by no means omit the customary time of Procession, persuading all, both rich and poor . . . to accompany him in his perambulation, and most did so," quaintly adding that on these occasions "he would always drop some loving and facetious observations to be remembered against the next year, especially by the boys and young people."

a supplication against pestilence, or, according to some accounts, against the danger threatened by wolves, which at that time were especially formidable.

To St. Gregory the Great is attributed the Litany of the Saints, but it is possible that it was in use before his day. However, as no saints except martyrs were publicly venerated by the Church, and even now only the names of the B.V.M. and the martyrs find a place in the Roman Canon of the Mass, which is largely due to St. Gregory, it is not likely to be earlier than the sixth century in anything like its present form.

The Litany of the Saints is the same as the Rogation Litany. It was called "The Greater Litany" when used on St. Mark's Day, and "The Lesser Litany" when used on the Rogation Days. The reason is obscure, some saying that the "Greater Litany" was so called owing to its introduction by a Pope, others maintaining that the adjective is connected with the Church of St. Mary Major in Rome, at which the seven processions of suppliants met.

Here we meet with a fresh consideration, which helped to establish the Litany as a popular devotion. It has always been the aim of the Catholic Church to adopt, absorb, or adapt usages which may be turned to good account, to "baptize" them, as the Ven. Bede calls it,

and employ them in the service of God. The use of the Litany on April 25 was designed to take the place of the processions in honour of the nature-god, Robigus, which were held in Rome and the surrounding districts, on that day. Much the same motive impelled the Church in Gaul to select the Rogation Days for their outdoor supplications on the crops, thus supplanting the pagan Amburbalia which occurred about the same time. Processions in honour of the gods of fertility and increase are a frequent feature of pagan worship, for " Nature-worship " obviously demands contact with the out-of-door pursuits of agriculture and the operations of Nature in fields and woods. Thus the Aztec religious observances, described by Prescott (" Conquest of Mexico," Ch. III), include " Processions of women and children crowned with garlands, and bearing offerings of fruits, ripened maize, and sweet incense," a description which might equally serve for pagan worship in any fertile land. Such processions would readily degenerate into unseemly and sometimes licentious carnivals, and the wisdom of the Church is seen in rescuing these practices and turning their occasions into seasons of supplication and fasting.

Returning to the Litany of the Saints, we have to notice three other occasions when its use is prescribed. The Litany, though in a

shortened form, is used on Easter Eve, being sung while the priests return from the Blessing of the Font to the altar for High Mass. It is directed to be said by two cantors[1] walking behind the Cross, each petition being repeated by the choir. At "O Christ, hear us,"[2] the sacred ministers arrive at the altar, having vested for Mass, while the cantors have been proceeding with the Litany. Then the ninefold Kyrie is sung and the first Mass of Easter begins.[2]

The Litany is again directed to be used on Whitsun Eve, with similar ceremonies. The third occasion when the Litany is ordered is in the course of the Forty Hours' Devotion. As this has become a feature in many Anglican churches, it should be stated that the Litany is employed on the first day of the observance and before the High Mass and is sung in full.

The Litany of the Blessed Virgin or Litany of Loretto is believed to be of great antiquity. It consists largely of petitions connected with scriptural titles of Our Lady, or apostrophes

[1] The Rubric does not specify who is to sing the Litany, so the way is left open for the cantors, lay or clerical, to chant the Litany until the rubric directs the priest to take it up. In the Ordination Service it is definitely directed that the bishop is to say or sing the Litany, the priest taking it up at the usual place.

[2] This is what is done in the Coronation Service.

derived from Old Testament prophecies relating to her. It begins with the usual Kyries, then follow salutations, then the collect of the Annunciation, and the Agnus Dei. It owes its title to the fact that it is sung at Loretto with great solemnity every Saturday. It is frequently used at Benediction. The third and latest of the litanies is that of the Holy Name, which is of medieval origin. It appears to be of less authority than the others mentioned, and was not officially ordered to be used in public worship. Its structure follows the customary plan, and concludes with the Collect appointed in the Prayer Book for the Second Sunday after Trinity.

The Prayer Book Litany is principally derived from the first of these models, and was first used in English in 1544, when it was specially appropriate to the time, this country being at war with France. Similar vernacular litanies were not unknown in pre-Reformation devotional books. The traditional use of the Litany as a procession was adhered to, and, indeed, the whole Service was known as "the Procession." The processional use was discontinued by royal injunction in 1547, but it was still the prelude to the Mass. In 1559 the Queen's Injunctions restored the perambulations in Rogationtide, and ordered the recitation of this Litany upon Wednesdays and Fridays.

The changes in the Prayer Book Litany, as it has reached us, were principally the omission of the Invocations of Saints, and the grouping together of the short petitions into longer clauses, as we now have them. This shows that the Litany was not exclusively intended for processional use, the short clauses being more suitable for processions, the longer sentences for use kneeling. Part of a Sarum Litany for the Dying, which was not of a processional character, was used by Cranmer in compiling the English Litany. Several petitions are also incorporated from a Litany which Luther had drawn from ancient sources, and the concluding part ("From our enemies defend us, O Christ" to "Graciously hear us, O Lord Christ") belong to a Sarum Litany in time of War. It is an error to add "the Grace of Our Lord," etc., at the end of the Litany, as was done by the 1559 revisers, for this gives it "a false appearance of completeness, by obliterating the fact that its real completion is the Eucharist" (Pullan, B.C.P., p. 179). The petitions in the Litany, properly called the "Suffrages," consist of the Deprecations or prayers against evil, Obsecrations or prayers of entreaty, Intercessions or prayers for others, and the Supplications or prayers for material and spiritual blessings which conclude the series. The Versicles and Prayers of a penitential character terminate the service. It

should be noted that the sentence "O Lord, arise, help us" is really an antiphon from the Sarum Litany, where it was followed, as it is with us, by part of the Psalm 44, "O God, we have heard," etc.

It should be so treated in the Prayer Book, the preceding prayer ending with "Amen," which was dropped out by mistake.

Here we may observe that modern litanies often make a mistake by interpolating clauses with the response, "We thank Thee, O God." The proper place for Thanksgiving is the Holy Eucharist, and this, as we have seen, follows the Litany, which is strictly a "general supplication," and not a thanksgiving. There is no restriction with us as to the number of litanies which may be composed and adopted, and many of those issued, e.g. by missionary societies, follow too slavishly the form, while disregarding the spirit, of the ancient type. They incorporate accidental and unnecessary features, e.g. "Remember not," and perpetuate the phrase "Miserable sinners" as though it possessed some special sanctity. With regard to metrical litanies, they should be regarded simply as hymns and not inserted into a semi-liturgical office, such as that authorized in many places for Easter Eve. Their principal defect is their monotony and lack of good melodies. Palestrina wrote several melodies for the litanies; it would be a gain if they could be

adapted, as so many other compositions have been, to the English text.

With the litanies may be included the devotion known as the Rosary, which depends upon the same principles of repetition and alternation. The most usual form of this devotion is the Rosary of the B.V.M., which is defined as "a certain form of prayer wherein we say fifteen decades or tens of Hail Marys, with an Our Father between each ten, while recalling successively in meditation the mysteries of Redemption."

There is ample evidence for the use of beads as an aid to concentration in prayer, outside the confines of the Christian religion. Marco Polo relates, in the course of his travels, that the King of Malabar used a jewelled rosary. St. Francis Xavier encountered the same aid to concentration among the Buddhists. The Mohammedans use a ring upon which are strung 33, 66, or 99 beads, known as the Tasbih, and in some places a board with holes like a cribbage marker has been encountered.[1] Some simple method of recording the number of occasions of repeating a prayer has been in use among Christians for many

[1] Layard ("Monuments," I, plate 7) illustrates a carving at Nineveh, in which are represented figures in an attitude of prayer, holding in their left hands rosaries.

These and other instances are quoted in art. "Rosary" in "Catholic Encyclopædia."

centuries, the most familiar instance being that of the hermit described by Palladius as using three hundred pebbles, casting away one after each prayer recited[1] ("Catholic Dictionary," art. "Rosary").

But the systematic use of the Rosary as a public devotion is due to St. Dominic, the great evangelist, who died in 1222. His mission to convert the heretical Albigenses began to show signs of success when, instead of limiting his activities to preaching, he instituted the Devotion of the Rosary in 1206, at the inspiration, it is said, of the Blessed Mother of God. The Devotion was well fitted to make its way among the unlettered, and with them it took the place occupied by the Divine Office among the clergy. Sometimes it has, on this account, been called

[1] The Lady Godiva of Coventry is related to have left by will to a statue of Our Lady a circlet of precious stones, which she had threaded in order to number her prayers ("Catholic Encyclopædia," art. "Rosary"). Father Thurston, in the article referred to, discounts the belief that St. Dominic himself had any share in the introduction of this devotion, but is inclined to trace it to a Dominican, Alan de Rupe, in 1470–75.

Another example of the use of a mechanical device to record prayers said is that of Thais, who was buried with "a kind of praying-board surmounted by a cross, containing an ingenious arrangement by which prayers could be counted, and apparently the forerunner of the rosary."—Scott-Moncrieff, "Early Christianity in Egypt," in "Church Quarterly," October, 1909.

the "Psalter of Our Lady." Sometimes it is referred to simply as "the beads," a Saxon word for prayers.[1] The things have been called Paternosters, hence is derived the name Paternoster Row, a street where these articles were sold in London.

The Devotion of the Rosary is arranged into five "decades" or tens of beads. On these ten small beads, "Hail Mary" is recited. Between the sets of ten small beads is one large bead, upon which the "Our Father" is said. Each set is concluded by the Gloria. At the beginning of the chain is a crucifix on which the Creed is said, then follow the Our Father and three "Hail Marys," on a large bead and three small ones, before the actual decades are reached. The complete Rosary involves the recital of the five decades three times, while meditating on the Joyful, Sorrowful, and Glorious Mysteries respectively, but commonly one set of meditations at a time is sufficient, concluding the five decades with "Salve Regina."

The Mysteries are usually allotted for meditation as follows: on Mondays and Thursdays the Joyful Mysteries are commemorated, viz. the Annunciation, Visitation, Nativity, Presentation in the Temple, Jesus among the Doctors. On Tuesdays and Fridays the Sorrowful Mysteries

[1] The name "Rosary" is an allusion to the title "The Mystic Rose," by which the Church salutes Our Lady.

form the subject of meditation, viz. the Agony in the Garden, Scourging at the Pillar, Crowning with Thorns, Carrying the Cross, Crucifixion. The Glorious Mysteries, viz., Resurrection, Ascension, Descent of the Holy Ghost, Assumption of B.V.M., Coronation of B.V.M., are chosen for Wednesdays and Saturdays. The Sundays from Advent till Lent (except in Christmastide) are marked by the recital of the Joyful Mysteries, those of Lent are occupied by the Sorrowful Mysteries, the remainder by the Glorious Mysteries.

It is usual to bless the rosary[1] before it is given to the faithful to assist them in their meditations, but it is not essential that a bishop should bless it. Any priest with the requisite faculties may do it, nor need any words be uttered, nor Holy Water sprinkled. The Sign of the Cross is held to be sufficient. The use of this devotion has come back among Anglicans to a considerable extent, and the value of a method of meditation which enables attention to be concentrated upon the fundamental truths of religion has much to commend it in days when those truths are liable to eclipse. For though each event is thought of and, as it were, visualized

[1] In the Eastern Churches, where the custom of reciting prayers upon a chain or string is of immemorial antiquity, the cord with knots for this purpose is a part of the monastic habit. The Devotion is not widely used among the layfolk.

from the point of view of Our Lady, the truths are the vital doctrines of the Incarnation, Atonement, Resurrection, etc.[1]

The popularity of the Chaplet of Prayer, both as a private and public devotion, encourages the belief that the Rosary may one day find a place in the public prayers of the English Church. If so used, it should begin with the Invocation, then "O God, make speed," etc.—then the Creed. The "Salve Regina," with which it concludes, has been translated as follows:—

"Mother of mercy, hail, O gentle queen. Our life,
our sweetness and our hope, all hail!
To thee we cry, poor exiled children of Eve,
To thee we send our sighs, weeping and mourning
in this vale of tears,
Turn then, most merciful Advocate, thy merciful
eye towards us,
And, after this our exile, show unto us
The Blessed Fruit of thy womb, Jesus,
O merciful, O loving, O sweet Virgin Mary." [2]

[1] August 5th is observed as the Feast of the Holy Rosary by the Latin Church, and has a proper Office, liturgical hymns, etc.

[2] The anthem, "Salve Regina," is attributed to St. Bernard, but is assigned by modern scholars to one Hermann Contractus. It seems to have been a processional at first, and is even described as a "war-song of the Crusades." Its use at Vespers and Compline is the more recent custom, and later still it has been ordered to be said after every Low Mass in the Latin Church.

CHAPTER XVII

The Angelus

"ANOTHER suggestive practice is that of associating thoughts of Christ with certain places, or hours, or circumstances. . . . All will remember the familiar picture of the Angelus, in which the two peasants in the field are in the act of prayer, having been reminded by the bell in the distant church tower. Bishop Andrewes had certain trains of thought suggested to his mind when the clock struck the different hours. Let us not look lightly on such suggestions, nor regard them as purely mechanical. By the wise use of these and other means, we may have the laws of psychology fighting for us in promoting the foundation of a valuable habit" (Dr. John R. Mott, "Jesus Christ a Reality," Student Christian Movement).

The foregoing testimony to the importance of fixed hours of devotion has all the more weight as coming from one who is not attached to the Catholic Church and does not start with any prepossession in favour of its customs. The Jews had their settled times for prayer, but it does not appear that the Angelus, as now said three times a day, had any reference to the

Jewish custom indicated in the 55th Psalm, "at evening and morning and at noonday will I pray" (17). At first it would seem that the evening Angelus only was said, and a vague tradition connects its use at sunset with the name of Pope Gregory IX (1239). By 1263 it had come into general use, and the Franciscan preachers were directed to say the threefold salutation at the time of Compline. This would be about sunset (when Compline was often said), and the appropriateness of the angelic salutation at this hour consisted in its reminder of the Annunciation, an event traditionally believed to have occurred at sundown. It has been conjectured by Fr. Thurston ("Catholic Encyclopædia," art. "Angelus") that the evening Angelus was intended to be the layman's equivalent to the Friars' Night Office.

The curfew bell may originally have been a bell to remind Christian folk of the hour for night prayers, certainly the curfew coincides with the introduction of the "Hail Mary" as a popular devotion in this country. The latter began to be used as a separate devotion about 1066. Before that, it had simply been an antiphon in the Little Office of Our Lady. But if the curfew was originally a signal for saying night prayers, it soon became a secular signal, and while the summons to prayer would be rung on the bell of the church or monastery, the

curfew was rung on the town bell. Church bells were often associated with the Angelus, and frequently bore the name of "Gabriel," the angel of the Annunciation.

The recital of the Angelus in the morning seems to have become customary in the early years of the fourteenth century. The analogy of the evening Angelus prompted the desire to commemorate the Resurrection in the morning, as the Incarnation was commemorated in the evening. Doubtless the morning Angelus was the lay-folks' equivalent of the office of Prime. By the year 1400 we reach the introduction of the midday Angelus,[1] associated with the commemoration of the Passion. In some places this significance is shown by the circumstances that the midday Angelus was only recited on Fridays, and a Passion Collect was used. Thus the Resurrection was honoured in the morning, the Passion at noon, and the Incarnation at eventide. The three fixed times came to be established independently of Jewish precedent, but have the same value for Christians as reminders of spiritual realities, and opportunities for brief meditation on the profoundest truths.

The essential feature of the Devotion is the threefold repetition of the Hail Mary. The

[1] The midday Angelus is said to have begun in France about 1400, but did not receive Papal authorization till 1600.—"Catholic Dictionary," art. "Angelus."

introductory versicles and the concluding Collect came to be added in later times. The Paternoster seems to have preceded the Hail Mary originally, as is usually the case. But in course of time the versicles and responses were substituted, though no one knows by whom. The first versicle, the opening word of which gives its name to the whole Devotion, consists of the words of St. Luke 1: 28: "The angel of the Lord announced unto Mary," with the response, "And she conceived by the Holy Ghost." The second versicle is verse 38 of the same chapter, "Behold, the handmaid of the Lord," with the response, "Be it unto me according to thy word." The third is taken from the Gospel of St. John (1: 14): "The Word was made flesh," with the response, "And dwelt among us." Each of these pairs is followed by the Hail Mary, the first half of which is taken from St. Luke 1: 28, the second half being added in 1568. After the third Hail Mary is the versicle, "Pray for us, Holy Mother of God," with the response, "That we may be worthy of the promises of Christ." The Collect of the Annunciation concludes the Devotion.

According to the current Roman rule the Angelus can be said without kneeling, if any reasonable cause prevents it, and in any case the devotion should be said standing, on Saturday evening or Sunday. The time at which the

Angelus is to be said is not strictly laid down, even in modern Western usage, but is roughly morning, noon, and evening.

During Eastertide the anthem "Regina Cœli" takes the place of the Angelus.[1] This consists of the lines[2]:

"Joy to thee, O Queen of Heaven, Alleluya
He whom thou wast meet to bear, Alleluya
As he promised hath arisen; Alleluya
Pour for us to him thy prayer. Alleluya,"

followed by the versicle: "Rejoice and be glad, O Virgin Mary, Alleluya," and response, "For the Lord hath risen indeed, Alleluya," and the Collect, "O God, who by the resurrection of thy Son, our Lord Jesus Christ, hath vouchsafed

[1] This custom dates only from 1742.

[2] This is the translation by Fr. Caswall ("Lyra Catholica"), which is commonly found in devotional books, e.g. in "Catholic Prayers." There are six other English versions in Julian's "Dictionary of Hymnology." None of them attempt to follow the irregular Latin metre ("Syntonic strophe"), which runs:

"Regina Cœli laetare
Alleluya
Quia quem meruisti portare
Alleluya
Resurrexit
Sicut dixit
Alleluya
Ora pro nobis Deo
Alleluya."

to give joy to the whole world: grant, we beseech thee, that with the help of his mother, the Virgin Mary, we may obtain the joys of everlasting life; through the same Christ our Lord."

The anthem, of which the above lines are a translation, was an antiphon commonly sung at the end of Vespers and Compline.[1] Legend relates that it originated in 596, the year when St. Augustine came to these shores. His bishop, Gregory, assembled the people for the purpose of beseeching God that the plague then ravaging the city might be stayed, and as the procession of supplication was passing on its way to St. Peter's, angelic voices were heard singing the salutation, "Regina Cœli," St. Gregory and the people replied, "Ora pro nobis Deum, Alleluya," and at the same moment an angelic figure was seen putting back his glittering sword in his sheath. The plague ceased, and from that

[1] There are four of these anthems of Our Lady, viz., "Alma Redemptoris Mater," "Ave Regina Cœlorum," "Regina Cœli," and "Salve Regina," which were sung at the end of Compline. They represent various styles of medieval verse, and are all of great beauty, though Batiffol (quoted in "Catholic Encyclopædia") considers them "enfeebled by sentimentality." The use of Regina Cœli after Compline seems to have been due, in the first instance, to the Franciscans, who adopted it in the twelfth century. The Plain-song melodies to this anthem are of exceptional beauty, and are to be found in the Vatican Antiphonary, and the Solesmes "Liber Usualis." There are many polyphonic and other settings.

time the "Regina Cœli" became a frequent devotion, ultimately assuming the form known to us. The Alleluyas mark the season at which the miraculous phenomenon is said to have taken place, during the Paschal period.

Where possible, a bell should be rung at the customary times. It should be rung in three sets of three strokes each, followed by nine strokes in succession. In the Archbishop's "Committee's" Report on the Church's Worship, it is stated (p. 22) that the Chaplains to the Forces reported "the crying need for a simple form of devotion, known from childhood, the familiar possession of all." The Committee recommended the Chaplet of Prayer as suitable, comprising, as it does, "meditations on the events of Our Lord's life, with prayers repeated at intervals . . . suitable for ordinary use and providing a form or principle for private devotion." This is equally applicable to the Angelus, and its widespread adoption would do something to attack at its source the evil of which the Report complains. "It is to be feared," say the compilers, "that personal and private devotion has greatly weakened: and where this fails, public worship cannot long survive. It seems clear that any revival in public worship must be accompanied, if not preceded, by a revival and extension of personal habits of devotion." (p. 6).

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